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HARPER'S WEEKLY
A JOURNAL OF CIVILIZATION

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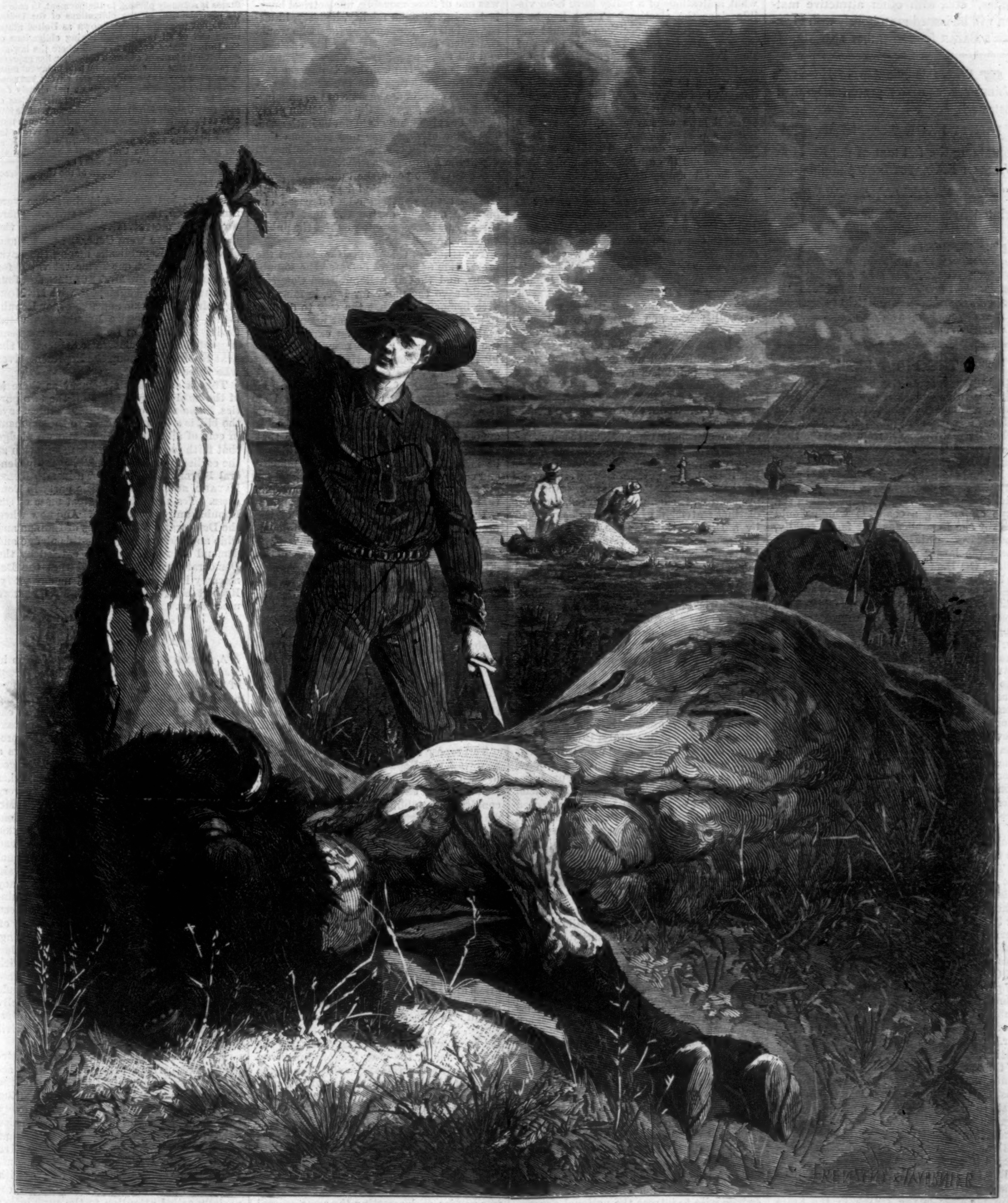

SLAUGHTERED FOR THE HIDE.—[See Page 1022.]

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HARPER'S WEEKLY.

Saturday, December 12, 1874.

☞ A Mammoth Sixteen-page Supplement, brilliantly illustrated, and containing the conclusion of the interesting Allegorical Story,

"THE KING OF NO-LAND,"

by B. L. Farjeon, author of "Blade-o'-Grass," etc., with other attractive matter, will be issued gratuitously with Harper's Bazar for December 19.

☞ With this Number of Harper's Weekly is sent out gratuitously an illustrated

EIGHT-PAGE SUPPLEMENT,

containing the full text of the Rt. Hon. William E. Gladstone's pamphlet on

"THE VATICAN DECREES,"

printed from advance sheets.

☞ *The* Supplement *also contains a further installment of* Miss Braddon's *Novel,* "A Strange World," *and three interesting illustrations of the new Bessemer Steam-ship.*

An illustrated Eight-page Supplement *will be issued gratuitously with the next Number of* Harper's Weekly.

THE FIRST SIGN.

That the late election is just what it was felt to be when the result was known, an expression of dissatisfaction, and not the deliberately declared preference of another policy, is plain enough from the fact that the Democratic party has authentically declared no policy since 1868. The adoption at Baltimore in 1872 of the Cincinnati platform was well understood to be a desperate trick. The party voice was silenced in the hope of forming a coalition which would destroy the Republicans. It failed totally, and the Democrats left the field, taking with them the larger part of their allies. Of course the Democratic party does not wish to be judged upon its platform of 1868, which demanded virtual repudiation and violation of the national faith in the taxation of the bonds, and which rejected the reconstruction acts as unconstitutional, revolutionary, and void. But that these opinions are changed there is no reason to suppose. Mr. Seymour was the Presidential candidate of the Convention, and Mr. Henry C. Murphy was the New York member of the platform committee, and these two gentlemen are the most prominent candidates of the party in New York for the Senatorship of the United States. It is undoubtedly true, also, that those who would heartily sustain repudiation, who would break faith and tax the bonds, and who would repeal the amendments and all the settlements of the war, are to be found among the rejoicing hosts of Democrats. But it would be thought fool-hardy to announce the platform of 1868 as the present manifesto of the party.

The congratulating Democratic orators, we observe, extol public virtue and the necessity of reform, but prudently forbear distinct allusions to the purposes of their party, or to its last authorized utterances, or to its perfectly well known traditions and tendencies. It is one of the sarcasms of politics that while Mr. Tilden, amidst the pop of Champagne corks and the consumption of partridges and *pâté*, exhorts his younger Democratic friends to engage honorably in public life and not to allow that politics are corrupting, his older Democratic friend, Mr. John Kelly, who procured the nomination of Mr. Tilden, and who is the chief of the chief Democratic organization in the State, nominates "Jimmy" Hayes, coerces justice in the Croker case, and does his best to defeat constitutional guarantees against corruption at the polls. Under this leadership young Democratic gentlemen with a taste for punch and Parmesan are expected to press on toward political purity.

But if a Democratic policy is not to be found in the national platform of 1868, still more hopeless is the search in the State platforms of this year. They denounce Republican rascality with great vigor, and they cry aloud against the *Crédit Mobilier*, and the salary grab, and carpet baggery, and Sanborn jobbery, and Southern satrapies. But beyond a demand in some of them for "home rule" and for revenue reform there is no hint of a policy. Maine declared for free trade, but Pennsylvania did not. New York demanded hard money, but Indiana and Ohio required paper. All condemned the Civil Rights Bill and unconstitutional legislation. In this utter want of unanimity, when, in the midst of Democratic denunciation of the salary grab, that strenuous grabber, General Banks, was elected by an immense majority, and when Democratic Missouri, with a cry for rags and repudiation, answered with forty thousand majority to the fifty thousand of New York demanding hard money, it could hardly be said that the Democratic victory meant administrative reform or a sound financial policy.

Since, then, the election meant only dissatisfaction, although it gave power in the House of Representatives to the Democrats, what indications of a policy have been visible since the election? There has been but one distinct proposition, and that was made by Mr. George Ticknor Curtis, of New York, and has been generally adopted by the Democratic newspapers. This is a proposition to repeal what he calls all the unconstitutional laws of the last twelve years. That there should be any unconstitutional laws whatever is to be regretted. But if a party proposes to purge the statute-book, why does it limit its action? Why does not the author of the proposition include all unconstitutional laws? The reason is evident. To retain and extend its power the Democratic party must conciliate its old allies in the Southern States, and to do this it must do all that it can to paralyze the amendments, since it can not repeal them. The Democrats were driven from power fourteen years ago. The legislation of the last thirteen years is Republican, and it is that which is to be set aside under the plea of unconstitutionality. This is another way of reaching the end foreshadowed by Mr. Eaton, Democratic Senator from Connecticut, in a speech after his election, and which was exposed by a very sagacious politician, ex-Senator Truman Smith, of the same State.

Mr. Eaton said that he, "with other honest Senators," would take away "the Federal bayonets from our brothers in the South," and leave them the right of local self-government. Mr. Smith points out that this means simply declining to enforce the amendments. But if the laws enforcing them were repealed, the result would be the same. And this proposition, it should be observed, the only distinct statement of a policy to be pursued by a Democratic Congress, proceeds from two gentlemen who were among the most bitter, persistent, and politically malignant Copperheads of the war. We use the word to define precisely their political status. They were of the same school as William B. Reed, of Philadelphia. This is the spirit which in the moment of success inspires the Democratic party, and shows unmistakably that it is still governed by its worst traditions. The end of such a policy is plain. The Democratic party has already declared the amendments themselves unconstitutional. It has receded from that position, but the conviction remains, and it will easily find every law unconstitutional that enforces what it would repeal if it could. The party orators and papers profess to accept the amendments, and they will not propose to abrogate them. But in every practicable and plausible way they will nullify them. The system of practical peonage proposed at the last session of the Texas Legislature, and which was adopted by one House, the declaration of John Forsyth, the chief Democratic editor at the South, that "the Democracy will sweep from the statute-book the whole system of military and African reconstruction as utterly null and void, and of no effect," and this riotous strain from a Democratic paper in Ohio are illustrations of a spirit that must necessarily be found perilously powerful in the Democratic party:

> "We will use the power to smash the Congo dynasty, clean up the statute-books by rending away the whole chapter of Black Republican legislation, to place the sovereignty of the country once more in the hands of the only race able and fit to use it wisely and well, reinstate the white man in his place of power and supremacy, and remand the negro to his proper position of subordination. We will have a national Convention of all the States to revise and amend the Constitution of the United States, and there will be no niggers in that Convention. The Constitution as revised will be the Constitution as it was in 1860."

Thus the only sign of any policy to be pursued by the Democratic party, should it recover power, is a proposition to reverse, so far as possible, the settlements of the war. And the practical question for every intelligent American citizen to meditate before the opening of the campaign of 1876 is whether it is wise to intrust the national government, with the enforcement of the amendments and the regulation of the finances, to a party of such leadership, spirit, tendencies, and traditions as those of the Democratic organization. The Massachusetts Republicans defeat General Butler. The New York Democrats cling as closely as ever to Fernando Wood. That single fact illustrates the difference in the spirit and the intelligence of the two parties.

MAGNIFICENT MISTAKES.

It is a serious misfortune for the Administration that a Washington paper, the *National Republican*, is supposed to represent its views. Just before the election that journal, foreseeing defeat, threw the responsibility upon Republicans who had labored for an honest and economical management of public affairs, and who refused to sustain "the party" through thick and thin. The moral was that General Butler was the kind of leader who would conduct the party of Lincoln and Sumner and Seward to perpetual dominion and glory, while General Garfield was one of those mousing, unelectrical busybodies, intent upon fidelity, honesty, industry, and all the tuppenny virtues, who would embolden the opposition by his criticism and aid them by his truthfulness. The article was scarcely published before the verdict upon Butlerism was rendered, justifying what we said at the time of the appointment of Simmons, that the Republican party might be ruined, but could not be Butlerized. The *National Republican* now suggests that Congress, at the coming session, the last in which the Republicans will have the responsibility for two years, shall undertake great enterprises too gigantic for private capital, and that the debt shall be increased one hundred millions during the next two or three years if necessary; "but let the public work begin and go on."

The theory of this proposition is that the prostration of business defeated the Republicans, and that if a Republican Congress would save the party for 1876, it must revive business, and that the way to do it is to provide public employment upon a great scale, which will involve an expansion of the currency, and "make money plentiful" by inflation. The *Republican* justifies the suggestion by the example of an imperial despotism, that of Napoleon Bonaparte. Now whatever may be said in general of the policy of government undertakings, to which the spirit of our political system is opposed, there is no doubt whatever that no more preposterous proposition could now be made. It is a suggestion for jobbery and corruption on the largest scale, and for an enormous extension of the patronage, that is, the power of bribery. It is, moreover, a confusion and forgetfulness of the proper function of government. To develop the paternal element is to weaken the robust self-dependence which is the palladium of the American system. There may be great public services which the government may wisely undertake, as it carries the mails, and supports schools, light-houses, and quarantine. But each of these is to be considered upon its merits and the fair probabilities of the case, and they are very different from a system of colossal public works and enterprises—canals, roads, telegraphs, expresses—which leads straight to a concentration of almost resistless force in the hands of the Government, fosters vast corruption, and directly threatens public liberty.

To propose such a scheme as a means of restoring the Republican party is to offer to burn down the house to cook the dinner. If Republican statesmanship in the present condition of public feeling, and in the full glare of the election, were capable of a serious effort of this kind, it would instantly alienate both the principle and the intelligence of the party. It is a proposal to retain power by the old Roman imperial method, from which Napoleon borrowed his scheme, of feeding and amusing people at the public cost. Its sole importance at this time arises from the fact that the paper in which it appears is supposed sometimes to speak, not without knowledge, of the President's views. But should his Message unfortunately recommend such a policy to Congress, although it might receive some support, the best part of the Republican majority would strenuously oppose it. For that majority, if we correctly estimate its character, proposes to regain the confidence of the country not by the most perilous quackery, nor by vitiating the very substance of the national character and the American government, but by a steady adherence to the fundamental Republican principle, which is also the great object of government, equal and exact justice to all men, which includes not only the ordering of the Southern States, but the whole system of taxes and tariffs and honest money. And if the peculiarity of the political situation be that there are two parties, each asserting the same general principles, a consideration of the character, intelligence, and political training of those who compose those parties—with all exceptions made—shows which of them represents that sincere fidelity to equal justice in all relations which both of them profess.

THE HARD MONEY DEMOCRACY.

As we are constantly told that the Democratic is especially a hard money party, notwithstanding the fact that in 1868 its national platform favored repudiation, and that it is the only party which in some of its platforms of the autumn has demanded a repeal of the Public Credit Act of March 18, 1869—the first act approved by President Grant—it is worth while to look at the act passed by Republicans of which Western Democrats now demand the repeal. It is as follows:

> "That in order to remove any doubt as to the purpose of the government to discharge all just obligations to the public creditors, and to settle conflicting questions and interpretations of the laws by virtue of which such obligations have been contracted, it is hereby provided and declared that the faith of the United States is solemnly pledged to the payment, in coin or its equivalent, of all the obligations of the United States not bearing interest, known as United States notes, and of all the interest-bearing obligations of the United States, except in cases where the law authorizing the issue of any such obligation has expressly provided that the same may be paid in lawful money or other currency than gold and silver; but none of said interest-bearing obligations not already due shall be redeemed or paid before maturity, unless at such time United States notes shall be convertible into coin at the option of the holder, or unless at such time bonds of the United States bearing a lower rate of interest than the bonds to be redeemed can be sold at par in coin. And the United States also solemnly pledges its faith to make provision at the earliest practicable period for the redemption of the United States notes in coin."

Upon this bill the yeas in the House were ninety-seven, the nays forty-seven. There was one Democrat, Mr. Axtell, among the yeas; and there were General Butler and eleven other Republicans among the nays. In the Senate not one Democrat voted for it; but Mr. Bayard, Mr. Thurman, and four others are recorded against it, with Mr. Morton, Mr. Carpenter, and five other Republicans, while forty-two Republicans voted for it. Mr. Kerr, of Indiana, who has been suggested as the Democratic Speaker of the next House, was among the Representatives who voted against it.

This is as good a statement as there is of the hard money position of the two parties. The faith of the United States, says the bill, is solemnly pledged to the payment in coin of all its obligations, and we pledge that faith to provide for that redemption at the earliest possible period. *No*, reply General Butler and Messrs. Thurman, Kerr, Bayard, and the Democratic party in Congress. Yes, thunders the great mass of the Republican representation. And now when the Democratic Conventions of Indiana and Ohio and Missouri denounce this pledge and demand its repeal, and are carried by the Democrats, we are informed that the Democracy is especially a hard money party. Keep it before the people, as Mr. Greeley used to say.

BROKEN FAITH.

A committee of a Labor Association in Massachusetts state that they have proof of the hiring of seven hundred and fifty men at the Charlestown Navy-yard during the fortnight before the election, at an expense to the government—that is, to the taxpayers, and the taxes come from the producing class—of fifteen hundred dollars a day, and most of the men were discharged after the election. The committee further state that recommendations for hiring very many of these men were signed by Mr. Gooch, the Republican candidate for Congress, who was defeated by General Banks, and the additional force of laborers had little or nothing to do during their nominal term of service. That is to say, a certain number of men were bribed by the money of the government to vote for the Administration candidate. Have these facts been brought to the attention of the Secretary of the Navy? For this is the kind of thing, familiar enough in other places, which has excited a disgust and indignation of which we have had some indication in the late elections. This is what covers with ridicule the statements that are still occasionally made from Washington of the deep interest which is felt in the reform of the civil service.

We will tell those who repeat these statements, and perhaps believe them, what action a deep interest in the reform of the civil service would have prompted during the autumn. It would have sent into every considerable Custom-house and Post-office in the country the most stringent notice that any departure from the rules and executive orders upon the subject of official appointments and tenures would be visited with immediate punishment. It would have especially called attention to the prohibition of political assessments, and a President thoroughly in earnest would have peremptorily removed any collector or postmaster in whose office the rules upon the subject were violated. The Secretary of the Navy, at the head of the department in which laborers are employed for limited terms, fully aware of that fact, would have carefully guarded against its abuse. In every way that good faith and sagacity would promote any other resolute purpose they would have made themselves felt in this matter, had there been any real interest of the kind reported from Washington.

The politicians, who have a superb and inexpressible contempt for honest dealing in this matter of the Navy-yard laborers and official assessments, as ideal politics and the whimsies of amiable visionaries, have no conception of the effect at the polls of solemn engagements deliberately violated, and of the prostitution of the public service to purely partisan ends. That the Democrats set the example, and scorn even the effort to remedy the mischief, is true, but that fact neither affects the abuse nor the duty of dealing with it. Victory is generally given to one party or the other, and notably was this true in the late election, by two classes of voters—the intelligent and independent, and the waiters upon Providence or sitters upon the fence. Both of these went against the Republicans this year, the first because of their disgust with fine promises and utter disregard of them, and the second because the disgust of the first was in the air and foretold defeat. The number of people in this country who are alarmed and angry at such performances as that in the Charlestown Navy-yard is immense; and had the Administration retained their confidence and sympathy by fidelity to its own declarations, its candidate might have been reelected without the illicit use of the public money in the way we have described, and which as a recognized abuse probably very few persons doubt.

GOVERNMENT FINE ARTS.

The resignation of Mr. Mullett, and the deliberations of a committee composed of Mrs. Farragut, General Sherman, and Secretary Robeson upon the plans of a statue of Admiral Farragut, suggest the melancholy subject of official, or government, or political art. The obvious course for Congress to pursue, if a picture, or statue, or building is wanted, is to commit the subject to those who know, and not to those who do not know. And this plan would be adopted if there were not always a possible job in every undertaking of the kind. If forty or fifty thousand dollars are appropriated for a work of art, there are those who are professionally artists who will "make an arrangement," and divide the booty; and this disposition, with the ignorance, or the occupation, or the good nature, or the indifference, or even the venality of some of the official persons concerned, leads to the results that we see. When a statue of Abraham Lincoln was to be made at the public expense to be placed at the national capital, instead of intrusting the work to one of the few most conspicuous American sculptors, it was given to Miss Vinnie Ream. If she had been selected by those who were wise in the subject of sculpture, and who were sure that even if unknown she would justify the choice by the excellence of the work, although there would have been natural disappointment and distrust, the public would have waited hopefully for the result. But she was selected by pure favoritism. It was a matter of skillful lobbying and good-natured indifference and ignorance; and the consequences may be seen in the old Representatives' Hall at the Capitol.

We observe that this lady has presented a model for the Farragut statue. General Sherman and Secretary Robeson are the most gallant of men, and Mrs. Farragut may not unnaturally favor a woman for the work. But it is not a question of gallantry or good feeling, but of art, and, in a sense, of the national taste. Let the committee repair to Lafayette Square in the city of Washington and contemplate the equestrian statue of General Jackson supported by the tail of the horse. That is jobbery, not art, and let them beware of adding to it. If they were a committee to invite an American poet to celebrate in verse some national hero or great event, they would first of all turn to Bryant or to Longfellow, whose renown would add lustre to the verses they might write. But they are a committee to invite an American sculptor to model the figure of a hero. Is there any reason why they should not take the same course, and choose among the half dozen chiefs of the art of sculpture?

As for the supervising architect, he is a very superfluous luxury. Why should not the Government when it wants a building do what Mr. Stewart or any great capitalist or company does, employ the best that can be found for the purpose? The very circumstances of the resignation of Mr. Mullett show the folly of such an office. The law requires that somebody else than the supervising architect shall have control and custody of the furniture in the Treasury Building. But the architect, despite the law, had been suffered to take control, and was for some reason unwilling to yield to the law. We know nothing of the stories about Mr. Mullett; but suppose that a man in his position and claiming such authority were interested in the making of furniture? It would be an abuse of the most serious kind; and the more the patronage is increased, that is, the more offices there are, the greater the chance and the probability of abuse.

TYNDALL AND CARDINAL CULLEN

When Professor Tyndall's Belfast address was denounced as materialistic and atheistic, in the ordinary sense of those words, we suggested that the address itself furnished no reason for such criticism. To recognize in matter the promise and potency of every form of life may be a hint of the supposed method, but it is certainly not a theory of the origin of creation. Professor Tyndall in a recent address at Manchester has shown how grossly he was misinterpreted. He said:

> "We are surrounded by wonder and by mystery every where, and if you will allow me to say so, I have sometimes—not sometimes, but often—in the springtime watched the advance of the sprouting leaves and of the grass and of the flowers, and observed the general joy of the opening leaf in nature, and I have asked myself this question, Can it be that there is no being or thing in nature that knows more about these matters than I do? Do I in my eagerness represent the highest knowledge of those things existing in the universe? Ladies and gentlemen, the man who puts that question fairly to himself, if he be not a shallow man, if he be a man capable of being penetrated by a profound thought, he will never answer that question by professing that creed of atheism which has been so lightly directed to me. [Cheers.] Every where throughout our planet we notice this tendency of the ultimate particles of matter to run into symmetric forms. The very molecules appear inspired by a desire for union and growth, and the question of questions at the present day is one, I fear, that will not be solved in our day, but will continue to agitate and occupy thinking minds after we have departed. This question of questions is, 'How far does this wondrous display of molecular force extend? Does it give us the movement of the sap in trees?' I reply, with confidence, assuredly it does. Does it give us the beating of our own hearts, the warmth of our bodies, the circulation of our blood, and all that thereon depend? This is a point on which I offer no opinion to-night. I have brought you to the edge of a battle-field into which I do not intend to enter, from which, indeed, I have barely escaped [laughter and cheers], somewhat bespattered and begrimed, but without much loss of heart or hope."

Cardinal Cullen has denounced in a pastoral letter what he supposes to be the position of Tyndall. There is an echo of Galileo and his times in this which naturally excites the wrath of the London *Times*. The world to-day does not care to see science under the control of the ecclesiastical authorities which punished Galileo for preaching that the earth revolves around the sun, and which may to-morrow choose to insist that we ought to be burned in this world at least, if not in the next, for holding that twice two make four. The public need only inquire, says the *Times*,

> "under whose guidance science reached the point at which she now commands the attention of the Roman Catholic Church and compels the Pope to bless colleges founded to teach the doctrines of Galileo. Was it under the guidance or control of authorities such as those who issue this pastoral, or under that of men who were discouraged, repressed, and persecuted by them in every conceivable way?.... Amidst all our confusions and uncertainties we shall trust ourselves to the principles and to the guidance under which our present knowledge has been won."

SENATOR CONKLING AND MR. ROBERTS.

In commenting upon the President's reported allusion to the defeat of Mr. Ellis H. Roberts in this State we quoted a paragraph from the Utica *Herald*, of which Mr. Roberts is the editor. That paragraph attributed the result to the passive hostility of Senator Conkling and to the active opposition of certain office-holders who were named. Our object, of course, was not to take sides in a controversy, but to point a moral in regard to the third term. It is but fair, however, to our readers to state that there is another side; and that the Syracuse *Standard*, speaking apparently with knowledge, says, "We have good reason to believe that Mr. Conkling and his friends not only did not oppose Mr. Roberts, but made all reasonable efforts to secure his election;" and a correspondent of the *Evening Post* relates some facts in regard to Mr. Conkling's friendly services to Mr. Roberts when he entered Congress which certainly did not show hostility. That there is some difficulty in the district is clear, and that it was supposed by some Republicans that the defeat of Mr. Roberts would not be a sore blow to Senator Conkling is very possible. But we are satisfied that the Senator did not oppose the regular candidate of his party, whose personal character and political fidelity were unquestionable, and whose defeat is a public misfortune.

A FREEDMEN'S SCHOOL IN VIRGINIA.

Holley School, Lottsburgh,
Northumberland County, Virginia, *November* 23, 1874.

Mr. Harper:

Dear Sir,—Our school owes you an unspeakable debt of gratitude for your gift, nearly six years ago, through Miss Holley, of a set of the "Object Lesson Charts."

These beautiful charts were our constant and valuable aid in instruction until last June, when the rebel hate and persecution of our work of education of these freedmen culminated in the destruction of these charts, and all our books, maps, etc., which were torn down from the walls and thrown away. The school-house was seized by this mob violence from its rightful owners, the freedmen, and our excellent school broken up.

With a fund contributed by a few noble-hearted Northern friends Miss Holley and I have succeeded in building a better school-house on our own lot. And we shall soon be able to re-open school to our eager pupils.

We shall so sadly miss the charts that I do not see how we can possibly do without them, and I am moved to venture to appeal to your benevolent kindness to ask if you will not make a donation of another set that we may hang upon our new walls, for the delight and improvement of these colored children and their parents, who are always wonderfully attracted and learning from them.

Many of these white Virginians, too, who visit our school, and attend its celebrations of national holidays, are indirectly enlightened and benefited by the sight of these "Object Lessons."

I earnestly hope you will generously repair our desolation by sending us again the charts, that we may go on with our mission—as we hope we shall—more vigorously and prosperously than ever.

We shall continue to cherish your name here as among our chief benefactors so long as we gratefully see and remember the vast usefulness of the charts to hundreds of minds about us.

I inclose the address by which a package will reach us. Very sincerely and respectfully,

Caroline F. Putnam.

The charts have been sent. H. & B.

PERSONAL.

Lord Coleridge, in a recent address at Exeter, England, used language which has attracted much attention among the thinking men of that country on the subject of ritualism. He believes that in this day men in general will not submit to sacerdotalism. "Although," said he, "the clergy have the greatest amount of influence, and, in my judgment, on the whole, deserve to have the greatest amount of influence of any class of men in the kingdom, they will not and can not preserve that most salutary influence unless they cease to grasp at power, for power is one thing, and influence is something totally different."

—The mansion of the late Le Grand Lockwood, at Norwalk, Connecticut, which cost over $1,000,000, is for sale at $110,000. The Norwalkers are endeavoring to secure the house for a town-hall, using the grounds for a public park.

—Speaking of Julian Hawthorne, the Springfield *Republican* says that in his college days he was advised by his father to follow any business but authorship. He was not studious, had no taste for reading, and was more an athlete than any thing else. He decided to train for that profession. His subsequent adoption of story-writing as a profession surprised the friends of his college days. He is now living in good style in Dresden, and drinks Nuremberg beer, and likes it.

—The election of Mr. Disraeli as Lord Rector of the University of Glasgow adds another to the roll of distinguished men who have enjoyed that honor. Among his predecessors were Burke, Adam Smith, Jeffrey, Brougham, Mackintosh, Peel, Macaulay, Lytton, Palmerston, and the present Earl Derby. Lord Macaulay's inaugural address, delivered in 1849, was one of the most brilliant oratorical performances of his life.

—The recent trip of railroad magnates to Baltimore to confer with Mr. Garrett, the president of the Baltimore and Ohio Railroad Company, has brought the name of that gentleman so prominently before the public that a brief sketch of him is not untimely. He is the son of a banker, Scotch-Irish Presbyterian on one side, Pennsylvania German on the other; has a hard round head, a slow and gracious manner, a large, rolling, acute plausibility; never in a hurry, but always very prompt; never deficient in confidence, but diplomatic, and of great pertinacity. He is never diverted from the point in view, and generally carries it. If he had been a little outgeneraled by the great railroad men, he would have come hitherward and endeavored to rectify it. It seems that the great railroad men all had to go to Baltimore to see Mr. Garrett.

—The Rev. Dr. Eliphalet Nott Potter, president of Union College, has contributed $500 toward the organization of the Union University Boat Club. Can it be possible he wishes to see them indulging in a regular row?

—An examination of the returns of the late election shows, we believe, that the largest majority cast for any member elect of the next House of Representatives was for the Hon. S. S. Cox, of New York, he having received a majority of over ten thousand.

—Colonel Greville's memoirs, just published in England, very clearly demonstrate to the great public what was well known to the upper ten of Great Britain, that the last three kings of that country were not only coarse, illiterate, and vulgar men, but the most insufferable bores that ever occupied a throne—and that is saying a great deal.

—When the Rev. Mr. Adirondack Murray announced his intention to withdraw from his church, a Scripture-reading man suggested as the text for his farewell sermon, "I have bought five yoke of oxen, and must needs go to prove them."

—General Butler, with that dry humor of which he is master, said recently that there were two supremely happy women in Essex County, Massachusetts—Mrs. Butler, who rejoiced that her husband was to be kept out of Washington, and Mrs. Thompson (wife of his successor), who was delighted that her husband was going to Washington.

—Mr. Moncure D. Conway, in a late letter from London to the Cincinnati *Enquirer*, says that one of the reports current as to the object of the recent visit of the Prince of Wales to France is in reference to a project set on foot by the Bonapartists for a marriage between the Princess Beatrice and the Prince Imperial, and that Wales has gone to see what the P. I.'s chances are for the throne. It may also be mentioned as one of the bits of chat current in London that her Majesty recently offered the hand of her daughter to the son of a very wealthy duke, and that it was politely—declined! The proud family, it is declared, were unwilling to see their son, for whom they anticipate a "career," shelved, even on a shelf of purple and gold, after the manner of one who has, in Western vernacular, "been thar."

—It is announced on high authority that Sir Seymour Fitzgerald will succeed Sir Edward Thornton at Washington, and that Mr. Layard will replace Sir Henry Elliott as British embassador at Constantinople.

—The Rev. Dr. Nevin, rector of St. Paul's Church, Rome, which, when completed, next year, will be one of the most beautiful edifices in that city, was an artillery officer of distinction in our late war, and a member of General Whipple's staff. He is a man of energy, liberal thought, and entirely devoted to his work; and then he has fine social qualities, which in Rome, as in New York, goes a great way.

—Mr. Clarke, the comedian, has given $1000 to the ladies of the Philadelphia Centennial Committee, and promised to appear at a benefit for the Centennial cause during Christmas week.

—Professor Seelye, of Amherst College, just elected to Congress, is not the first one of his order thus honored. New England has sent several clergymen to the House of Representatives, among them John Broadhead, Jared Perkins, James Pike, from New Hampshire; Edward Everett, Charles W. Upham, John G. Palfrey, Mark Trafton, Robert B. Hall, and others, from Massachusetts.

—The Duc d'Aumale and the Prince de Joinville are making efforts to induce President M'Mahon to consent to the translation into France of the remains of Louis Philippe.

—The Adamses were never famous for being jocular. The exception seems to be in young John Quincy. On the day after the recent election they had a jubilation at Quincy over the election to the Great and General Court of Massachusetts of one Hodges. Mr. Adams was called upon for a speech, and is reported to have "kept the audience in a roar of applause and laughter for some moments;" but he gave way for the Champagne. After that had been gurgled he was again called upon, and a voice of some enthusiastic friend nominated him for President, when he responded, saying he never ran for office unless he was pretty certain of not being elected. He preferred his present office—Emperor of Mount Wollaston—where he could sail, fish, and hunt uninterruptedly, shooting any thing he wished except a State constable; and he didn't know but he should be allowed to practice on this game in view of the late election.

DOMESTIC INTELLIGENCE.

A disastrous storm of wind and rain swept over the country November 23, doing great damage in many places. Half the town of Tuscumbia, Alabama, was destroyed, and twelve persons were killed.

Hon. Robert B. Elliott (colored) has been chosen Speaker of the South Carolina Legislature.

Brevet Brigadier-General Thomas J. Leslie, one of the oldest officers in the regular service, died November 25 in this city, aged seventy-nine years.

An Independent Convention was held at Indianapolis November 25 for the purpose of forming a new national party. Resolutions were adopted favoring a direct issue of paper money by the government, and calling a meeting to be held at Cleveland, Ohio, March 11, 1875, to perfect a national platform and appoint a time and place for holding a national convention.

Two men were instantly killed Nove[illegible] by an explosion of giant powder at the new Bergen tunnel, in Jersey City.

The report of Postmaster-General Jewell is completed. The revenues for the year ending June 30, 1874, were $24,596,568, and the expenditures $32,126,414. The estimated expenditures for the coming year are $36,964,034, and revenue $29,148,156, leaving a deficiency of $7,815,878 to be appropriated out of the general Treasury.

FOREIGN NEWS.

The Italian Parliament was opened by King Victor Emanuel November 23. The royal speech related mainly to the reorganization of the financial system and measures for the public safety. Italy was friendly with all powers, and their friendship was a recompense for the firmness and moderation shown by Italians.

The Spanish government has exiled two generals and several civilians known to be partisans of Prince Alphonso, son of the ex-Queen Isabella. Other persons are to be sent into exile for the same reason. Another large force of the Carlists has surrounded Irun, and opened a heavy fire of shot and shell upon it.

In the German Reichstag November 24 debate was opened on the judicial reorganization of the empire. Herr Lasker demanded unlimited publicity of law proceedings as the best guarantee of the rights of the people.

The London *Standard* says there is reason to believe that the recent interview between Bismarck and Gortschakoff resulted in the removal of their personal differences; also in the adoption of a common policy by Russia and Germany, in consequence of which the former will speedily recognize the present government of Spain, Russia's previous refusal to do so having been owing to Gortschakoff's personal influence.

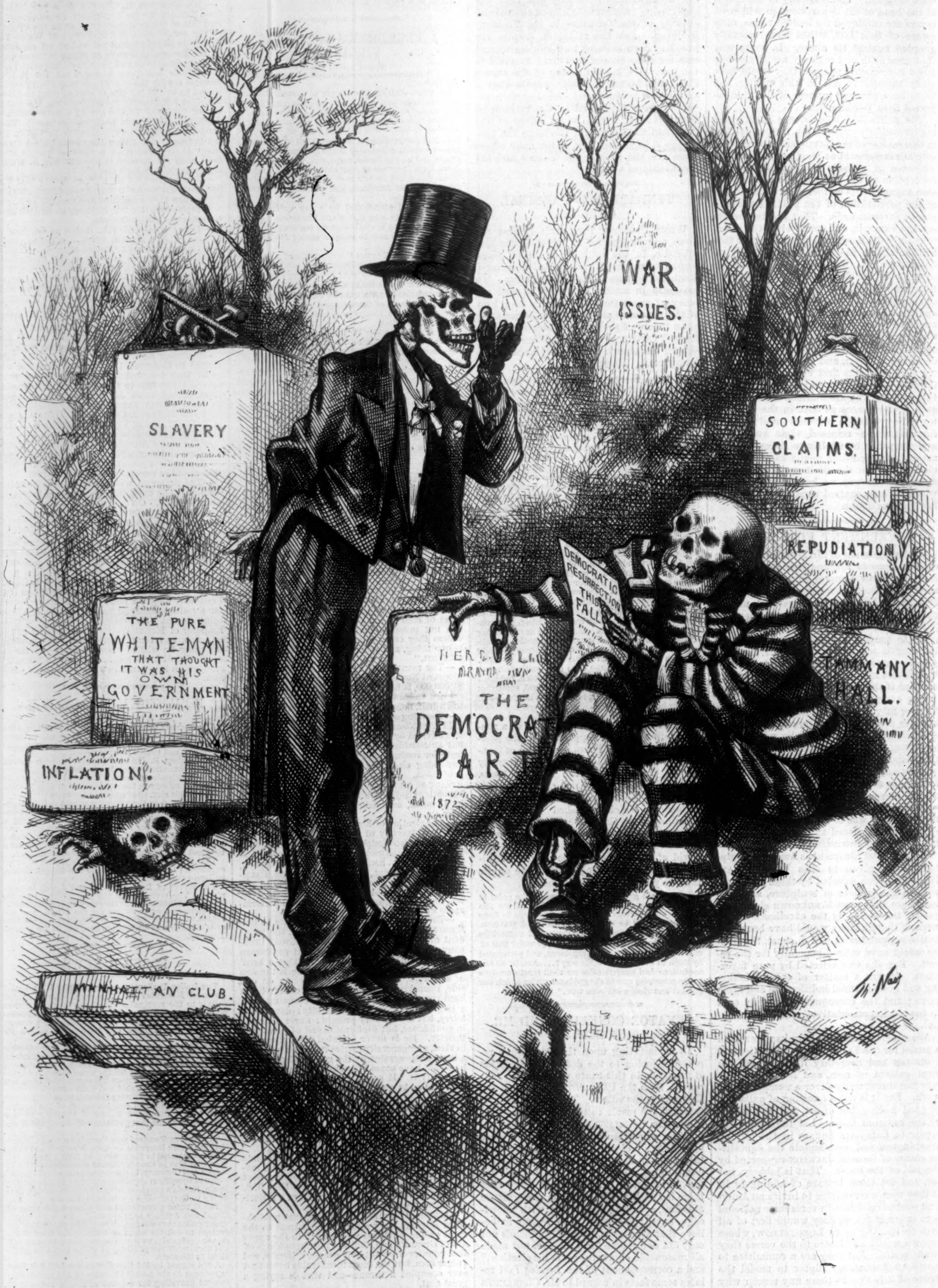
The German government has relaxed the rigor of Count von Arnim's imprisonment. He is no longer under police surveillance. The public prosecutor has decided to ask the court to conduct the trial of the accused privately, as it will be necessary to read official documents the publicity of which would be prejudicial to the state.

A bill signed by 106 Deputies of the Left has been introduced in the Lower Chamber of the Italian Parliament providing for a grant of $20,000 annually to Garibaldi.

Eleven persons perished in the snow on the Great St. Bernard, in the Alps, recently.

Commander Alfred Markham, of the Royal Navy, will have the chief direction of the British arctic expedition that sails in May next.

The reported defeat of the government forces in Buenos Ayres by the insurgents is confirmed by late advices. The rebels captured the enemy's artillery and many of his men. The Argentine government has issued a proclamation prolonging the state of siege for ninety days.


WAR ISSUES.
SLAVERY
SOUTHERN CLAIMS.
REPUDIATION
THE PURE WHITE-MAN THAT THOUGHT IT WAS HIS OWN GOVERNMENT
INFLATION!.
HERE LIES THE DEMOCRAT PART 1872
DEMOCRATIC RESURRECTION THIS FALL
TAMMANY HALL.
MANHATTAN CLUB.
Th: Nast

THE RISING OF THE DEAD.

TAMMANY SKELETON. "How long shall we be allowed to stay above-ground?"
MANHATTAN SKELETON. "It's only a Ticket of Leave, and you—I mean we—must be on our Good Behavior, as we are only on Trial."

[This Story was commenced in Harper's Weekly dated October 10, 1874.]

THE LAW AND THE LADY:

A Novel.

By WILKIE COLLINS,

Author of "The Woman in White," "Armadale," "Man and Wife," "The Moonstone," etc.

Part II.—Paradise Regained.

CHAPTER XVIII.—(*Continued.*)

THIRD QUESTION—WHAT WAS HIS MOTIVE?

The first letters produced were the letters found in the Indian Cabinet in Mrs. Eustace Macallan's room. They were addressed to the deceased lady by intimate (female) friends of hers, with whom she was accustomed to correspond. Three separate extracts from letters written by three different correspondents were selected to be read in Court.

First Correspondent: "I despair, my dearest Sara, of being able to tell you how your last letter has distressed me. Pray forgive me if I own to thinking that your very sensitive nature exaggerates or misinterprets, quite unconsciously, of course, the neglect that you experience at the hands of your husband. I can not say any thing about *his* peculiarities of character, because I am not well enough acquainted with him to know what they are. But, my dear, I am much older than you, and I have had a much longer experience than yours of what somebody calls 'the lights and shadows of married life.' Speaking from that experience, I must tell you what I have observed. Young married women, like you, who are devotedly attached to their husbands, are apt to make one very serious mistake. As a rule, they all expect too much from their husbands. Men, my poor Sara, are not like *us*. Their love, even when it is quite sincere, is not like our love. It does not last as it does with us. It is not the one hope and one thought of their lives, as it is with us. We have no alternative, even when we most truly respect and love them, but to make allowance for this difference between the man's nature and the woman's. I do not for one moment excuse your husband's coldness. He is wrong, for example, in never looking at you when he speaks to you, and in never noticing the efforts that you make to please him. He is worse than wrong—he is really cruel, if you like—in never returning your kiss when you kiss him. But, my dear, are you quite sure that he is always *designedly* cold and cruel? May not his conduct be sometimes the result of troubles and anxieties which weigh on his mind, and which are troubles and anxieties that you can not share? If you try to look at his behavior in this light, you will understand many things which puzzle and pain you now. Be patient with him, my child. Make no complaints, and never approach him with your caresses at times when his mind is preoccupied or his temper ruffled. This may be hard advice to follow, loving him as ardently as you do. But, rely on it, the secret of happiness for us women is to be found (alas! only too often) in such exercise of restraint and resignation as your old friend now recommends. Think, my dear, over what I have written, and let me hear from you again."

Second Correspondent: "How can you be so foolish, Sara, as to waste your love on such a cold-blooded brute as your husband seems to be? To be sure, I am not married yet, or perhaps I should not be so surprised at you. But I shall be married one of these days, and if my husband ever treats me as Mr. Macallan treats you, I shall insist on a separation. I declare I think I would rather be actually beaten, like the women among the lower orders, than be treated with the polite neglect and contempt which you describe. I burn with indignation when I think of it. It must be quite insufferable. Don't bear it any longer, my poor dear. Leave him, and come and stay with me. My brother is a lawyer, as you know. I read to him portions of your letter, and he is of opinion that you might get what he calls a judicial separation. Come and consult him."

Third Correspondent: "You know, my dear Mrs. Macallan, what *my* experience of men has been. Your letter does not surprise me in the least. Your husband's conduct to you points to one conclusion. He is in love with some other woman. There is Somebody in the dark who gets from him every thing that he denies to you. I have been through it all—and I know! Don't give way. Make it the business of your life to find out who the creature is. Perhaps there may be more than one of them. It doesn't matter. One or many, if you can only discover them, you may make his existence as miserable to him as he makes your existence to you. If you want my experience to help you, say the word, and it is freely at your service. I can come and stay with you at Gleninch any time after the fourth of next month."

With those abominable lines the readings from the letters of the women came to an end. The first and longest of the Extracts produced the most vivid impression in Court. Evidently the writer was in this case a worthy and sensible person. It was generally felt, however, that all three of the letters, no matter how widely they might differ in tone, justified the same conclusion. The wife's position at Gleninch (if the wife's account of it was to be trusted) was the position of a neglected and an unhappy woman.

The correspondence of the prisoner, which had been found, with his Diary, in the locked bed-table drawer, was produced next. The letters in this case were with one exception all written by men. Though the tone of them was moderation itself as compared with the second and third of the women's letters, the conclusion still pointed the same way. The life of the husband at Gleninch appeared to be just as intolerable as the life of the wife.

For example, one of the prisoner's male friends wrote inviting him to make a yacht voyage round the world. Another suggested an absence of six months on the Continent. A third recommended field sports and fishing. The one object aimed at by all the writers was plainly to counsel a separation, more or less plausible and more or less complete, between the married pair.

The last letter read was addressed to the prisoner in a woman's handwriting, and was signed by a woman's Christian name only.

"Ah, my poor Eustace, what a cruel destiny is ours!" the letter began. "When I think of your life, sacrificed to that wretched woman, my heart bleeds for you. If *we* had been man and wife—if it had been *my* unutterable happiness to love and cherish the best, the dearest of men—what a paradise of our own we might have lived in, what delicious hours we might have known! But regret is vain; we are separated in this life—separated by ties which we both mourn, and yet which we must both respect. My Eustace, there is a world beyond this. There our souls will fly to meet each other, and mingle in one long heavenly embrace—in a rapture forbidden to us on earth. The misery described in your letter—oh, why, why did you marry her?—has wrung this confession of feeling from me. Let it comfort you, but let no other eyes see it. Burn my rashly written lines, and look (as I look) to the better life which you may yet share with your own Helena."

The reading of this outrageous letter provoked a question from the Bench. One of the Judges asked if the writer had attached any date or address to her letter.

In answer to this the Lord Advocate stated that neither the one nor the other appeared. The envelope showed that the letter had been posted in London. "We propose," the learned counsel continued, "to read certain passages from the prisoner's Diary, in which the name signed at the end of the letter occurs more than once; and we may possibly find other means of identifying the writer, to the satisfaction of your lordships, before the Trial is over."

The promised passages from my husband's private Diary were now read. The first extract related to a period of nearly a year before the date of Mrs. Eustace Macallan's death. It was expressed in these terms:

"News, by this morning's post, which has quite overwhelmed me. Helena's husband died suddenly two days since, of heart-disease. She is free—my beloved Helena is free! And I?

"I am fettered to a woman with whom I have not a single feeling in common. Helena is lost to me, by my own act. Ah! I can understand now, as I never understood before, how irresistible temptation can be, and how easily sometimes crime may follow it. I had better shut up these leaves for the night. It maddens me to no purpose to think of my position or to write of it."

The next passage, dated a few days later, dwelt on the same subject.

"Of all the follies that a man can commit, the greatest is acting on impulse. I acted on impulse when I married the unfortunate creature who is now my wife.

"Helena was then lost to me, as I too hastily supposed. She had married the man to whom she rashly engaged herself before she met with me. He was younger than I, and, to all appearance, heartier and stronger than I. So far as I could see, my fate was sealed for life. Helena had written her farewell letter, taking leave of me in this world for good. My prospects were closed; my hopes had ended. I had not an aspiration left; I had no necessity to stimulate me to take refuge in work. A chivalrous action, an exertion of noble self-denial, seemed to be all that was left to me, all that I was fit for.

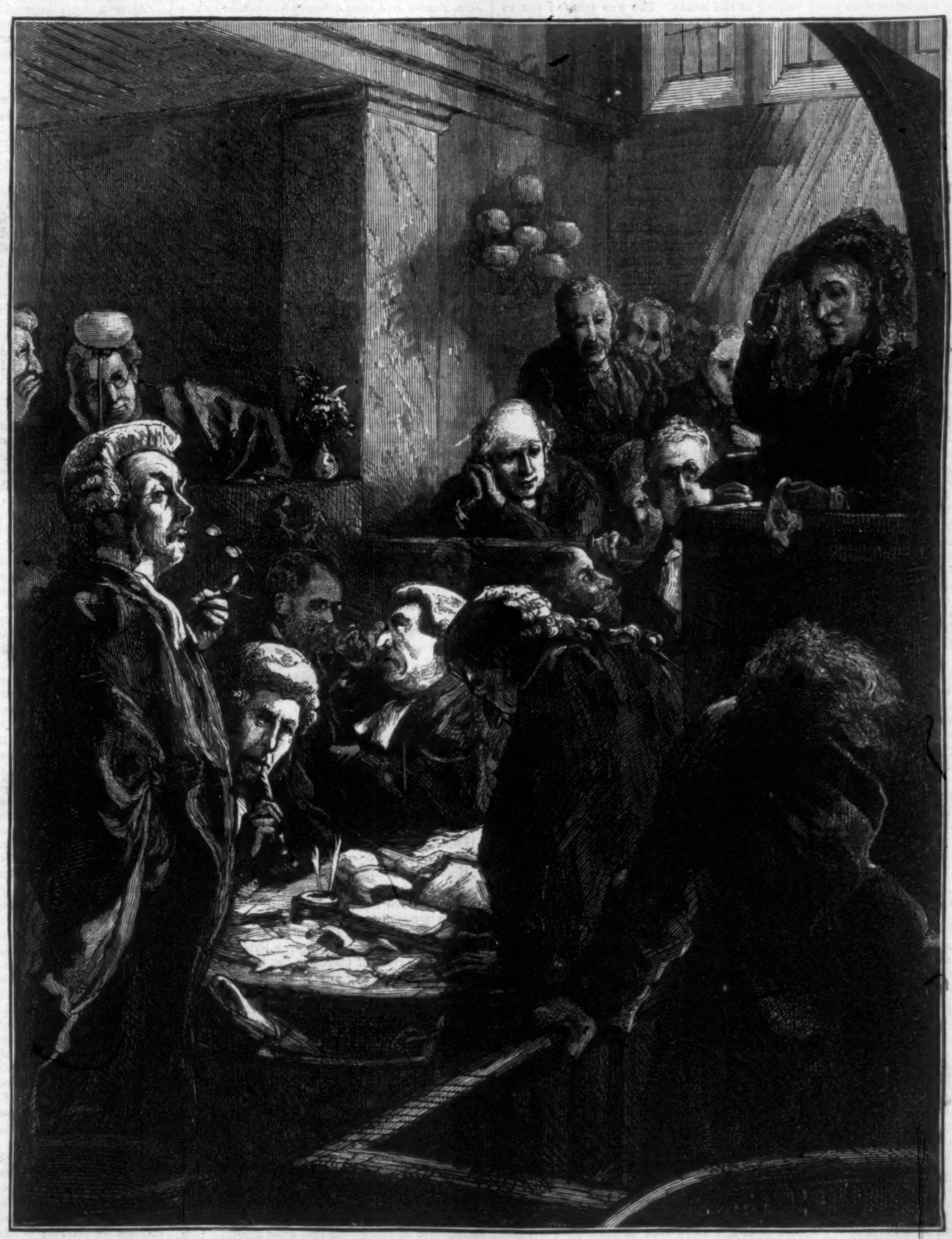
"The circumstances of the moment adapted themselves, with a fatal facility, to this idea. The ill-fated woman who had become attached to me (Heaven knows without so much as the shadow of encouragement on my part!) had, just at that time, rashly placed her reputation at the mercy of the world. It rested with me to silence the scandalous tongues that reviled her. With Helena lost to me, happiness was not to be expected. All women were equally indifferent to me. A generous action would be the salvation of *this* woman. Why not perform it? I married her on that impulse—married her just as I might have jumped into the water and saved her if she had been drowning; just as I might have knocked a man down if I had seen him ill-treating her in the street!

"And now the woman for whom I have made this sacrifice stands between me and my Helena—my Helena, free to pour out all the treasures of her love on the man who adores the earth that she touches with her foot!

"Fool! madman! Why don't I dash out my brains against the wall that I see opposite to me while I write these lines.

"My gun is there in the corner. I have only to tie a string to the trigger and to put the muzzle to my mouth— No! My mother is alive; my mother's love is sacred. I have no right to take the life which she gave me. I must suffer and submit. Oh, Helena! Helena!"

The third extract—one among many similar passages—had been written about two months before the death of the prisoner's wife. "More re-



"SHE LOOKED AT HER SON AS SHE LIFTED HER VEIL TO TAKE THE OATH."

proaches addressed to me! There never was such a woman for complaining; she lives in a perfect atmosphere of ill temper and discontent.

"My new offenses are two in number: I never ask her to play to me now; and when she puts on a new dress expressly to please me, I never notice it. Notice it! Good Heavens! The effort of my life is *not* to notice her in any thing she does or says. How could I keep my temper, unless I kept as much as possible out of the way of private interviews with her? And I do keep my temper. I am never hard on her; I never use harsh language to her. She has a double claim on my forbearance—she is a woman, and the law has made her my wife. I remember this; but I am human. The less I see of her—except when visitors are present—the more certain I can feel of preserving my self-control.

"I wonder what it is that makes her so utterly distasteful to me? She is a plain woman; but I have seen uglier women than she whose caresses I could have endured without the sense of shrinking that comes over me when I am obliged to submit to *her* caresses. I keep the feeling hidden from her. She loves me, poor thing—and I pity her. I wish I could do more; I wish I could return in the smallest degree the feeling with which she regards me. But no—I can only pity her. If she would be content to live on friendly terms with me, and never to exact demonstrations of tenderness, we might get on pretty well. But she wants love. Unfortunate creature, she wants love!

"Oh, my Helena! I have no love to give her. My heart is yours.

"I dreamed last night that this unhappy wife of mine was dead. The dream was so vivid that I actually got out of my bed and opened the door of her room and listened.

"Her calm, regular breathing was distinctly audible in the stillness of the night. She was in a deep sleep. I closed the door again, and lit my candle and read. Helena was in all my thoughts; it was hard work to fix my attention on the book. But any thing was better than going to bed again, and dreaming perhaps for the second time that I too was free.

"What a life mine is! what a life my wife's is! If the house was to take fire, I wonder whether I should make an effort to save myself, or to save her?"

The last two passages read referred to later dates still.

"A gleam of brightness has shone over this dismal existence of mine at last.

"Helena is no longer condemned to the seclusion of widowhood. Time enough has passed to permit of her mixing again in society. She is paying visits to friends in our part of Scotland; and, as she and I are cousins, it is universally understood that she can not leave the North without also spending a few days at my house. She writes me word that the visit, however embarrassing it may be to us privately, is nevertheless a visit that must be made for the sake of appearances. Blessings on appearances! I shall see this angel in my purgatory—and all because Society in Mid-Lothian would think it strange that my cousin should be visiting in my part of Scotland and not visit Me!

"But we are to be very careful. Helena says, in so many words, 'I come to see you, Eustace, as a sister. You must receive me as a brother, or not receive me at all. I shall write to your wife to propose the day for my visit. I shall not forget—do you not forget—that it is by your wife's permission that I enter your house.'

"Only let me see her! I will submit to any thing to obtain the unutterable happiness of seeing her!"

The last Extract followed, and consisted of these lines only:

"A new misfortune! My wife has fallen ill. She has taken to her bed with a bad rheumatic cold, just at the time appointed for Helena's visit to Gleninch. But on this occasion (I gladly own it!) she has behaved charmingly. She has written to Helena to say that her illness is not serious enough to render a change necessary in the arrangements, and to make it her particular request that my cousin's visit shall take place upon the day originally decided on.

"This is a great sacrifice made to me on my wife's part. Jealous of every woman under forty who comes near me, she is, of course, jealous of Helena—and she controls herself, and trusts me!

"I am bound to show my gratitude for this, and I will show it. From this day forth I vow to live more affectionately with my wife. I tenderly embraced her this very morning, and I hope, poor soul, she did not discover the effort that it cost me."

There the readings from the Diary came to an end.

The most unpleasant pages in the whole Report of the Trial were—to me—the pages which contained the extracts from my husband's Diary. There were expressions here and there which not only pained me, but which almost shook Eustace's position in my estimation. I think I would have given every thing I possessed to have had the power of annihilating certain lines in that Diary. As for his passionate expressions of love for Mrs. Beauly, every one of them went through me like a sting. He had whispered words quite as warm into my ears in the days of his courtship. I had no reason to doubt that he truly and dearly loved me. But the question was, Had he just as truly and dearly loved Mrs. Beauly before me? Had she or I won the first of his heart? He had declared to me over and over again that he had only fancied himself to be in love before the day when we met. I had believed him then. I determined to believe him still. I did believe him. But I hated Mrs. Beauly!

As for the painful impression produced in Court by the readings from the letters and the Diary, it seemed to be impossible to increase it. Nevertheless it *was* perceptibly increased. In other words, it was rendered more unfavorable still toward the prisoner by the evidence of the next and last witness called on the part of the prosecution.

William Enzie, under-gardener at Gleninch, was sworn, and deposed as follows:

On the twentieth of October, at eleven o'clock in the forenoon, I was sent to work in the shrubbery, on the side next to the garden called the Dutch Garden. There was a summer-house in the Dutch Garden, having its back set toward the shrubbery. The day was wonderfully fine and warm for the time of year.

"Passing to my work, I passed the back of the summer-house. I heard voices inside—a man's voice and a lady's voice. The lady's voice was strange to me. The man's voice I recognized as the voice of my master. The ground in the shrubbery was soft, and my curiosity was excited. I stepped up to the back of the summer-house without being heard, and I listened to what was going on inside.

"The first words I could distinguish were spoken in my master's voice. He said, 'If I could only have foreseen that you might one day be free, what a happy man I might have been!' The lady's voice answered, 'Hush! you must not talk so.' My master said upon that, 'I must talk of what is in my mind; it is always in my mind that I have lost you.' He stopped a bit there, and then he said on a sudden, 'Do me one favor, my angel! Promise me not to marry again.' The lady's voice spoke out thereupon sharply enough, 'What do you mean?' My master said, 'I wish no harm to the unhappy creature who is a burden on my life; but suppose—' 'Suppose nothing,' the lady said; 'come back to the house.'

"She led the way into the garden, and turned round, beckoning my master to join her. In that position I saw her face plainly, and I knew it for the face of the young widow lady who was visiting at the house. She was pointed out to me by the head-gardener when she first arrived, for the purpose of warning me that I was not to interfere if I found her picking the flowers. The gardens at Gleninch were shown to tourists on certain days, and we made a difference, of course, in the matter of the flowers, between strangers and guests staying in the house. I am quite certain of the identity of the lady who was talking with my master. Mrs. Beauly was a comely person—and there was no mistaking her for any other than herself. She and my master withdrew together on the way to the house. I heard nothing more of what passed between them."

This witness was severely cross-examined as to the correctness of his recollection of the talk in the summer-house, and as to his capacity for identifying both the speakers. On certain minor points he was shaken. But he firmly asserted his accurate remembrance of the last words exchanged between his master and Mrs. Beauly; and he personally described the lady in terms which proved that he had correctly identified her.

With this the answer to the third Question raised by the Trial—the question of the prisoner's Motive for poisoning his wife—came to an end.

The story for the prosecution was now a story told. The stanchest friends of the prisoner in court were compelled to acknowledge that the evidence thus far pointed clearly and conclusively against him. He seemed to feel this himself. When he withdrew at the close of the third day of the Trial he was so depressed and exhausted that he was obliged to lean on the arm of the governor of the jail.

CHAPTER XIX.

THE EVIDENCE FOR THE DEFENSE.

The feeling of interest excited by the Trial was prodigiously increased on the fourth day. The witnesses for the defense were now to be heard, and first and foremost among them appeared the prisoner's mother. She looked at her son as she lifted her veil to take the oath. He burst into tears. At that moment the sympathy felt for the mother was generally extended to the unhappy son.

Examined by the Dean of Faculty, Mrs. Macallan the elder gave her answers with remarkable dignity and self-control.

Questioned as to certain private conversations which had passed between her late daughter-in-law and herself, she declared that Mrs. Eustace Macallan was morbidly sensitive on the subject of her personal appearance. She was devotedly attached to her husband; the great anxiety of her life was to make herself as attractive to him as possible. The imperfections in her personal appearance—and especially in her complexion—were subjects to her of the bitterest regret. The witness had heard her say, over and over again (referring to her complexion), that there was no risk she would not run, and no pain she would not suffer, to improve it. "Men" (she had said), "are all caught by outward appearances: my husband might love me better if I had a better color."

Being asked next if the passages from her son's Diary were to be depended on as evidence—that is to say, if they fairly represented the peculiarities in his character, and his true sentiments toward his wife—Mrs. Macallan denied it in the plainest and the strongest terms.

"The extracts from my son's Diary are a libel on his character," she said. "And not the less a libel because they happen to be written by himself. Speaking from a mother's experience of him, I know that he must have written the passages produced in moments of uncontrollable depression and despair. No just person judges hastily of a man by the rash words which may escape him in his moody and miserable moments. Is my son to be so judged because he happens to have written *his* rash words, instead of speaking them? His pen has been his most deadly enemy, in this case—it has presented him at his very worst. He was not happy in his marriage—I admit that. But I say at the same time, that he was invariably considerate toward his wife. I was implicitly trusted by both of them; I saw them in their most private moments. I declare—in the face of what she appears to have written to her friends and correspondents—that my son never gave his wife any just cause to assert that he treated her with cruelty or neglect."

These words, firmly and clearly spoken, produced a strong impression. The Lord Advocate—evidently perceiving that any attempt to weaken that impression would not be likely to succeed—confined himself, in cross-examination, to two significant questions.

"In speaking to you of the defects in her complexion," he said, "did your daughter-in-law refer in any way to the use of arsenic as a remedy?"

The answer to this was, "No."

The Lord Advocate proceeded:

"Did you yourself ever recommend arsenic, or mention it casually, in the course of the private conversations which you have described?"

The answer to this was, "Never."

The Lord Advocate resumed his seat. Mrs. Macallan the elder withdrew.

An interest of a new kind was excited by the appearance of the next witness. This was no less a person than Mrs. Beauly herself. The Report describes her as a remarkably attractive person; modest and lady-like in her manner, and, to all appearance, feeling sensitively the public position in which she was placed.

The first portion of her evidence was almost a recapitulation of the evidence given by the prisoner's mother—with this difference, that Mrs. Beauly had been actually questioned by the deceased lady on the subject of cosmetic applications to the complexion. Mrs. Eustace Macallan had complimented her on the beauty of her complexion, and had asked what artificial means she used to keep it in such good order. Using no artificial means, and knowing nothing whatever of cosmetics, Mrs. Beauly had resented the question, and a temporary coolness between the two ladies had been the result.

Interrogated as to her relations with the prisoner, Mrs. Beauly indignantly denied that she or Mr. Macallan had ever given the deceased lady the slightest cause for jealousy. It was impossible for Mrs. Beauly to leave Scotland, after visiting at the houses of her cousin's neighbors, without also visiting at her cousin's house. To take any other course would have been an act of downright rudeness, and would have excited remark. She did not deny that Mr. Macallan had admired her in the days when they were both single people. But there was no further expression of that feeling when she had married another man, and when he had married another woman. From that time their intercourse was the innocent intercourse of a brother and sister. Mr. Macallan was a gentleman: he knew what was due to his wife and to Mrs. Beauly—she would not have entered the house if experience had not satisfied her of that. As for the evidence of the under-gardener, it was little better than pure invention. The greater part of the conversation which he had described himself as overhearing had never taken place. The little that was really said (as the man reported it) was said jestingly; and she had checked it immediately—as the witness had himself confessed. For the rest, Mr. Macallan's behavior toward his wife was invariably kind and considerate. He was constantly devising means to alleviate her sufferings from the rheumatic affection which confined her to her bed; he had spoken of her, not once but many times, in terms of the sincerest sympathy. When she ordered her husband and witness to leave the room, on the day of her death, Mr. Macallan said to witness afterward, "We must bear with her jealousy, poor soul: we know that we don't deserve it." In that patient manner he submitted to her infirmities of temper from first to last.

The main interest in the cross-examination of Mrs. Beauly, centred in a question which was put at the end. After reminding her that she had given her name, on being sworn, as "Helena Beauly," the Lord Advocate said:

"A letter addressed to the prisoner, and signed 'Helena,' has been read in Court. Look at it, if you please. Are you the writer of that letter?"

Before the witness could reply the Dean of Faculty protested against the question. The Judges allowed the protest, and refused to permit the question to be put. Mrs. Beauly thereupon withdrew. She had betrayed a very perceptible agitation on hearing the letter referred to, and on having it placed in her hands. This exhibition of feeling was variously interpreted among the audience. Upon the whole, however, Mrs. Beauly's evidence was considered to have aided the impression which the mother's evidence had produced in the prisoner's favor.

The next witnesses—both ladies, and both school friends of Mrs. Eustace Macallan—created a new feeling of interest in Court. They supplied the missing link in the evidence for the defense.

The first of the ladies declared that she had mentioned arsenic as a means of improving the complexion, in conversation with Mrs. Eustace Macallan. She had never used it herself, but she had read of the practice of eating arsenic among the Styrian peasantry for the purpose of clearing the color, and of producing a general appearance of plumpness and good health. She positively swore that she had related this result of her reading to the deceased lady exactly as she now related it in Court.

The second witness, present at the conversation already mentioned, corroborated the first witness in every particular; and added that she had procured the book relating to the arsenic-eating practices of the Styrian peasantry, and their results, at Mrs. Eustace Macallan's own request. This book she had herself dispatched by post to Mrs. Eustace Macallan at Gleninch.

There was but one assailable point in this otherwise conclusive evidence. The cross-examination discovered it.

Both the ladies were asked, in turn, if Mrs. Eustace Macallan had expressed to them, directly or indirectly, any intention of obtaining arsenic, with a view to the improvement of her complexion. In each case the answer to that all-important question was, No. Mrs. Eustace Macallan had heard of the remedy, and had received the book. But of her own intentions in the future she had not said one word. She had begged both the ladies to consider the conversation as strictly private—and there it had ended.

It required no lawyer's eye to discern the fatal defect which was now revealed in the evidence for the defense. Every intelligent person present could see that the prisoner's chance of an honorable acquittal depended on tracing the poison to the possession of his wife—or at least on proving her expressed intention to obtain it. In either of these cases the prisoner's Declaration of his innocence would claim the support of testimony, which, however indirect it might be, no honest and intelligent men would be likely to resist. Was that testimony forth-coming? Was the counsel for the defense not at the end of his resources yet?

The crowded audience waited in breathless expectation for the appearance of the next witness. A whisper went round among certain well-instructed persons that the Court was now to see and hear the prisoner's old friend—already often referred to in the course of the Trial as "Mr. Dexter."

After a brief interval of delay there was a sudden commotion among the audience, accompanied by suppressed exclamations of curiosity and surprise. At the same moment the crier summoned the new witness by the extraordinary name of

"Miserrimus Dexter."

[to be continued.]

NEW BOOKS.

It was a happy thought that led Mr. **Charles Nordhoff** to write the excellent book called *Politics for Young Americans*, just published by the **Harpers**. The book grew out of a series of letters written by the author to his eldest son, for the purpose of instructing him "in the political knowledge which every American boy ought to possess to fit him for the duties of citizenship." The material increased as subject after subject came up for discussion, and what was designed to be comprised in a few letters devoted to broad, fundamental principles only, grew to be a volume. The familiar style of the letters is, however, still retained, and there is nothing in the book which an intelligent boy or girl of sixteen can not easily comprehend. But although intended primarily for young Americans, the book is one which may be profitably studied by their seniors, and many a professional statesman who has grown gray in the work of making laws, or mismaking them, may find most valuable instruction in its pages. As an attempt to counteract the dangerous indifference to the conduct of political affairs that prevails among cultivated Americans, who, as a rule, regard "politics" with contempt, and leave it to the control of party managers, this work is of great and indeed almost inestimable importance. No intelligent person can rise from its perusal without higher ideas of the duties of citizenship in a free country like our own, a clearer perception of the peril of intrusting the control of public affairs to ignorant or self-seeking men, or to corrupt men who, like the self-styled "statesman" now living in retirement on a small island adjacent to New York, pervert the machinery of government into a means of public robbery and plunder. It not only inculcates the obvious but too widely neglected doctrine that public and private welfare rests upon the education of the masses in the true principles of republican government, but furnishes the means for intelligent education in that direction. The author is a man of positive convictions on all matters on which he expresses an opinion, and some of his views will probably awaken controversy and opposition; but whatever he says is said thoughtfully, and in a manner to command attention, if not always to carry conviction. This qualification applies, of course, only to the discussion of special subjects, such as protection, free trade, the usury laws, etc., on which there is room for an honest divergence of opinion. The author's clear exposition of the broad, fundamental principles on which society and government in a free country rest, and on the maintenance of which the welfare of the state and the private citizen alike depends, will command universal approval; and the student of *Politics for Young Americans* will find within its pages more useful information on all questions connected with the duties of citizenship, the conduct of political affairs, the functions of government, both State and Federal, on practical political economy, and on the true relations of capital and labor, than can be found in many a more ambitious treatise.

The Life and Habits of Wild Animals is the title of a magnificent quarto volume just issued by the **Harpers**. It is embellished with twenty beautiful and striking illustrations, engraved on wood by J. W. and **Edward Whymper** from designs by **Joseph Wolf**, whose drawings of animals have made his name so well known in

Europe and America. Wolf was born in Rhenish Prussia, on the left bank of the Rhine, near Coblentz. As a youth he was passionately fond of observing and drawing wild animals, and loved to prowl over the hills and among the woods in search of objects for study. His studio was in the wildest scenes of Europe, where he could observe the habits of the untamed creatures in all their naturalness. His earlier drawings were not appreciated, and he attained manhood without meeting with the encouragement to which he was entitled by his talents. At length, however, Professor Schlegel, of the Leyden Museum, who was about to publish a large work on falconry, saw some of Mr. Wolf's drawings, and at once engaged him to illustrate the book. Through this work he became known in England, and in 1847 was invited to that country to make drawings for Gray's *Genera of Birds*, then in course of publication. At that time, however, he was engaged in painting at the Antwerp Academy, and declined the offer; but in the following year, when the Continent was convulsed by revolution, and art prospects were gloomy, he went to London, where he has since resided. Since that time he has been a diligent student at the London Zoological Gardens, and has executed many drawings for the publications of the Zoological Society, and for the works of many distinguished travelers. No artist, either in Europe or America, enjoys a higher reputation for skill in the delineation of animal character. The drawings for the work under review have been engraved on wood with a skill and delicacy that bring the capabilities of the art into special prominence, combining all the finer qualities of the best steel-engraving with a tone and force attainable only on wood. A good example of this is given in the beautiful illustration called "The Gleaners of the Sea," showing a dismasted wreck in the middle distance, and a flock of sea-gulls in the foreground; another in "The Shadow Dance," a fox in the foreground intently watching the shadows of two rabbits on a sun-lighted rock just beyond the thicket where he lurks; and still another in the pathetic picture called "Hunted Down," a wounded hare cowering in the snow, with a flock of hungry owls in the air above it, ready to pounce upon their helpless prey. "Who Comes Here?" a huge gorilla alarmed by the approach of a hunter or some other enemy, and "At Close Quarters," a wild boar assailed by wolves in a dense forest, are splendid examples of the strength attainable in wood-engraving. The text of this magnificent work is from the pen of Mr. Daniel G. Elliot, an American writer, well known among naturalists from his superb monographs of *The Pheasants* and of *The Birds-of-Paradise*. A traveler of wide experience, he has enjoyed excellent opportunities for studying wild animals in their native haunts. The work is designed for general readers, is written in an easy, popular style, and is full of anecdote and incident illustrative of the habits of the wild animal creation. It is printed in large, clear type, on heavy paper, and forms one of the most attractive gift books of the year.

The King of No-Land, published by the Harpers, is Mr. B. L. Farjeon's latest contribution to the literature of the winter holidays. No Christmas stories are more eagerly expected by youthful readers than those of the genial author of *Blade-o'-Grass, Golden Grain*, and *Bread-and-Cheese and Kisses*, stories that have had a wider circulation in England and America than any others since the death of Charles Dickens. *The King of No-Land* is a charming tale. It narrates the adventures of King Sassafras, who came to the throne at a very tender age, and was so worried and tormented by his courtiers, who would not allow him the freedom that a boy desires, that he ran away from his court and his grave preceptors, and wandered about in disguise for a long time. Meanwhile affairs in the deserted kingdom got into a terrible snarl, and finally a search was made for the royal absentee. When discovered at last he had married a beautiful girl belonging to a peasant family, but as good as she was beautiful, and worthy to be the wife of a king. During his seclusion he had learned to understand the wants of the people, and how to redress their wrongs, and returned to the throne a wiser and better ruler than he would have been had his education been in courts alone. The story contains many incidents, some pathetic, some humorous, and will find great favor with young readers, and with old ones too. It is embellished with very pretty illustrations.

A Winter in Russia, translated by M. M. Ripley from the French of Théophile Gautier, and published by Henry Holt & Co., is a delightful book of travel. Gautier has a most charming way of describing what he sees. His impressions are never commonplace, whether of men or scenes or incidents, and even commonplace subjects become interesting under the spell of his irresistibly attractive style. In the chapter headed "Crossing the Baltic," for instance, he describes the sensations and incidents of seasickness—a sufficiently hackneyed subject—with so many touches of original humor, and with so keen an eye to its comical side, that every one who has suffered from it will thank the vivacious Frenchman for extracting so much pleasantry from that wretched drawback on the enjoyment of ocean travel. The greater part of the book is occupied with an account of life and society in St. Petersburg and Moscow, interspersed with graphic descriptions of the most interesting features of those cities, and with incidents of travel. The chapter on the Russian artist Zichy and his pictures is one of the finest specimens of critical and descriptive writing to be found in any language.

The illustrated edition of Longfellow's poem, *The Hanging of the Crane*, makes a very beautiful gift-book for the holidays. Of the poem itself it is unnecessary to say any thing. The text is embellished with over forty exquisite engravings from designs by Mary A. Hallock and Thomas Moran, besides a large number of emblematical and ornamental vignettes by John J. Harley. Miss Hallock's work is characterized by a subtle delicacy of drawing and graceful sentiment, and the bits of landscape contributed by Mr. Moran are among the finest things of the kind he has ever done. The engraving was intrusted to the skillful hands of Messrs. Anthony & Linton.

The French Humorists, from the Twelfth to the Nineteenth Century, by Walter Besant, published by Roberts Brothers, Boston, is a very interesting addition to the library of literary history, anecdote, and criticism. It opens with a chapter on the *chanson*, treats of the early satirical literature of France, and then brings us into the sparkling company of the great wits and humorists of later times—Rabelais, Montaigne, Scarron, La Fontaine, Boileau, Molière, Beaumarchais, closing with Béranger, the last original writer of the school to which the book is devoted. Mr. Besant's characterization of that school is keen, discriminating, in the main just, and always entertaining. His book is one of the best of the kind that has been given to the public.

Nursery Noonings, by "Gail Hamilton," published by the Harpers, is a book that ought to be in the hands of every one who is intrusted with the management and instruction of children. With a vivacity of style peculiarly her own, the author exposes the mistakes into which parents and teachers constantly fall in training the little minds and bodies committed to their charge, and with many a touch of keen satire and many a sparkling illustration shows the true way of fashioning the growth of human character. She never puts any thing in a dry, didactic manner. Every page of her book sparkles with bright sayings. But her teaching is the reverse of superficial. Solid good sense and a profound appreciation of child character distinguish every thing she says, and it is certainly none the worse for being said in a lively and entertaining manner. The book is worthy of a wide circulation. The more deeply parents take its lessons to heart and put them into daily practice, the better it will be for them and for their children.

The Little Lame Prince, by the author of *John Halifax, Gentleman*, is published by the Harpers in a style that will captivate every one who is looking for a beautiful book for a child. The story itself is most charming and tender, giving the pathetic history of a little lame prince whose uncle, having usurped the throne on his brother's death, causes the rightful heir to be shut up in a gloomy tower at a great distance from the capital. There his days are passed in dreary solitude until he receives a visit from his fairy godmother, who gives him a magic traveling cloak, in which he can float through the air at will, and other things to make him happy. Of course the time of deliverance comes at last; the little lame prince is restored to the throne, and reigns for many years over a happy and contented people. But the most fascinating part of the story is that which tells of his life in the tower and his adventures in the magic traveling cloak. The book is very prettily illustrated, and is one of the most charming juvenile gift books of the season.

SCIENTIFIC INTELLIGENCE.

We owe our first reliable information of Rodriguez to the members of the British party visiting that island for the purpose of making preparations for the transit of Venus. This part of the expedition was warned at the Mauritius that they must take every thing they required for subsistence, as it would be impossible to get any thing at Rodriguez. On reaching the island they found the vegetation very rank, the trees of no great size, rarely forming a thick forest, but scattered singly over the slopes of the island. The most common tree seemed to be the vacoa (*Pandamus*), of which there appeared to be four species. The underscrub is very dense and spinous, rendering walking through it exceedingly unpleasant. Neither ferns nor mosses appear to be very abundant, but lichens are pretty plentiful. The rocks are largely columnar and basaltic, showing that at some period the island was exposed to volcanic action. Landing on the island was difficult, owing to the extent of the coral reefs.

An extremely interesting archæological discovery has lately been made near Ashill, in England, of three wells on the site of an ancient Roman camp at Ovington, the mouths of which were covered with solid oaken frames. One of these was excavated to the depth of forty feet, and in it were found first a bronze fibula, some Samian ware, broken pottery, stones, and bones of cattle, with some other articles. Lower down the contents consisted of layers of urns, of which fifty were nearly perfect, and most of them of great beauty. They had been carefully let down into the hole, some of them inclosed in baskets; and the urns in each layer were arranged in different ways. At the lowest level several of the urns had still attached to them the remains of the cord with which they were let down into position. It is thought that these pits were formerly used for sepulchral purposes, and afterward hastily filled in with rubbish and covered up.

A new locality of fossil bones has lately been discovered in the Mauvais Terres, not far from the old Spotted Tail Agency, in Wyoming, and Professor Marsh, the indefatigable explorer of such bone deposits, has proceeded thither for the purpose of carrying on his investigations. He will be escorted by Company M of the Second Cavalry, under command of Captain John Mix.

By a recent report made to the Academy of Sciences of Paris of the movements of the French parties sent out to observe the transit of Venus, we learn that M. Bouquet de la Grye, who was in charge of the expedition to Campbell Island, had arrived at Sydney on the 22d of August. M. Fleuriais, who left France on the 5th of July, reached Shanghai on the 18th of August, and immediately departed for Tien-tsin. His position there will be strengthened by the presence of the French steamer *Couleuvre*. M. Mouchez expected to leave on the 2d of September for the island of St. Paul, where he was to be stationed. The prospect of satisfactory work there was, however, not very good, as, from all reports, the locality, which is scarcely more than an isolated volcanic rock in mid-ocean, is during December liable to be covered with fog and cloud.

Dr. Von Dücker has lately announced the occurrence of a kitchen-midding on the island of St. George, near Athens. This, however, is shown by Gaillardot to be the remains of an ancient manufactory of Tyrian dyes. Other shell heaps of a similar character have been found. One of them, located on the site of ancient Sidon, is a bank about four hundred feet in length, consisting entirely of the remains of *Murex trunculus*, and other species like it, furnishing a valuable dye. The *M. trunculus* is known to have yielded the most precious coloring matter used in the Tyrian dyes, but it is suggested that the other species were employed to produce the various shades, such as red, yellow shot with black, etc.

The death of M. Léger de Libessart, ex-consul-general of France in Bolivia, is announced as having lately taken place. It is stated that this gentleman was very active during his fifteen years' residence in South America in publishing articles upon the resources of the New World, and that he was the originator of the plan of preserving meat afterward adopted by Liebig and others, and now so generally in vogue in Australia and Brazil. For him is claimed the idea of connecting Europe and America by a telegraph line across Siberia, Behring Strait, and the Aleutian Islands.

Professor Gabb, in a communication to the *American Journal of Science*, gives some account of the geology of a portion of Costa Rica, which he has been engaged in exploring for some time past, and takes occasion to point out the fact that the highest peak in the country is not the Irazu, as has been generally supposed, but the Pico-Blanco, which he estimates at about 10,200 feet. From its summit large extents of both the Atlantic and Pacific are readily visible.

Geologically the Pico-Blanco is not a volcano, but a culminating point of granite intrusion from below miocene rocks. There is, however, a large mass of true volcanic rock forming the apex, which, nevertheless, is only a dike laid bare by denudation, and does not extend 300 feet below the summit.

Professor Gervais announces the discovery among other fossils of the Paris Basin of a species of true *Lepidosteus*—a genus of fishes now found living only in North America. He had previously made this suggestion, but somewhat doubtfully, and it is only quite recently that he has ascertained to his satisfaction that the species belonged where he had assigned it.

News received by the Geographical Society of St. Petersburg to the date of August 24, from the Arab Caspian exploring expedition, reported the party to be on the Amu-Daria, where they had made very large collections of various objects of natural history. Five hundred specimens of fourteen families of the mammals, eighteen of reptiles, and numerous birds were among the number. Mr. Barbot was engaged in studying the geological character of the Sheik-Jheli, proposing to return by way of Samarcand and Tashkend. Bogdanoff Bultterof, after continuing a little while longer on the Amu-Daria, expected to come back with the rest of the expedition to St. Petersburg, to arrive by the end of October.

We some time ago announced the offer for sale of the celebrated cabinet of minerals and antiquities belonging to Dr. Troost, of Nashville, Tennessee. We now learn that this has been purchased for the sum of $20,000 by the trustees of the Public Library in the city of Louisville. This collection, according to the *American Journal of Science*, contains 13,582 specimens in mineralogy, 2815 organic remains, between 2000 and 3000 rock specimens, besides a considerable collection of modern shells and some archæological specimens. The mineralogical collection is catalogued and minutely described in two large manuscript volumes.

The *American Journal of Science* announces the death at Frankfort, on the 8th of July last, of Dr. Friedrich Hessenberg, who, although a jeweler by trade, found time to devote to his favorite study of mineralogy, ranking among the foremost mineralogists and crystallographers.

Mr. J. E. Taylor, according to *Nature*, has discovered a buried forest in Orwell, England, represented by a layer of peat containing trunks, leaves, and fruit of the oak, elm, hazel, and fir, associated with the remains of mammoths. Mr. Taylor considers this forest to be contemporaneous with others along the coast which existed previous to the depression separating England from the Continent.

Miklucho-Maclay, according to the *Academy*, is about undertaking another expedition to New Guinea, proposing to make his head-quarters on the little island of Aduma, where the climate is less injurious than on the New Guinea coast. He intends to devote himself to the study of the ethnological and linguistic peculiarities of the various tribes, as also to continue a regular series of meteorological observations.

He had engaged two servants at Amboyna to accompany him, and means to remain several months among the people, after which time arrangements have been made to send a vessel to bring him back to Europe.

The different expeditions sent out by the various nations of Europe and America for the observation of the transit of Venus are gradually reaching their destinations, the greater number having indeed reached their respective stations and being now engaged in preparations for the coming event. We have already chronicled the arrival of most of the American parties at their posts, and have to report the same in regard to the British parties for New Zealand, the Sandwich Islands, and Rodriguez. The *Shearwater*, which transported the observers to Rodriguez, has since then been engaged in making trips between that island and the Mauritius, with forty-two chronometers, for the purpose of determining the differences of longitude to the fraction of a second. Mauritius has also been connected with Aden by means of the same chronometers.

Mr. Buckland, in *Land and Water*, acknowledges the receipt of what he considers to be the largest pike ever taken in England, weighing thirty-five pounds, and measuring three feet ten and a half inches in length. From the best evidence he could gather, this was one of the survivors of a small number of pike, weighing about one pound and a half each, which were placed in Ripley Lake some twelve years ago. The roe weighed three and a half pounds, and contained over 43,000 eggs.

Professor Buckley, State Geologist of Texas, has published a synopsis of the work done under his auspices during the past season, and remarks that fifty-four counties have been visited by himself and assistants. The results of his investigations show that Texas has vast deposits of iron and coal, of much greater extent than had been anticipated. Both are of excellent quality, and in some cases they occur near together.

He has also found an abundance of salt, gypsum, and a wide range of copper ores. Other valuable minerals are roofing slate, marble, soapstone, etc. He remarks, further, that much exaggeration has prevailed in regard to the extent and quality of the silver mines of Llano County, that no paying mines are being worked, and that a vast amount of labor and expense has been entirely wasted in connection with them. He is satisfied that lead and silver occur abundantly in the State, but that they will be found west of Llano County. The professor sums up by referring to the economy exercised in the expenditures, not half the amount appropriated having been disbursed.

HUMORS OF THE DAY.

The man who invented the corkscrew (and his name is lost in the fogs of obscurity—such is the base ingratitude of this world) may be said to be almost as great a man as Harvey: it is true that the latter genius discovered the circulation of the blood, but hasn't the invention of the former tended more than any thing else to promote the circulation of the bottle?

"John, can you tell me the difference between attraction of gravitation and attraction of cohesion?" "Yes, Sir; attraction of gravitation pulls a drunken man to the ground, and the attraction of cohesion prevents his getting up again."

When does a cow become real estate?—When turned into a field.

"Could you," said a young lady teacher, "after what I have been reading to you, forgive your enemy? that is, could you forgive another boy if he struck you?" "Why, yes," said the little rustic, doubling his fists, "if he was a good deal bigger than me."

"You look as if you were beside yourself," said a wag to a fellow who stood by a donkey.

A country paper gives the following advice to a correspondent: "We shall have to decline your article on the Decline of Aristocracy. We have left out several of our own articles this week, and yours is worse than any of them. Take our advice, and write a few very short pieces; write only on one side of the sheet; write plainly; and then take your pieces and burn them in the kitchen fire."

"I am a broken man," said a poet. "So I should think," was the answer, "for I have seen your pieces."

A fellow boasting in company of his family, declared even his own father died in an exalted situation. Some of the company looking incredulous, another observed, "I can bear testimony to the gentleman's veracity, as my father was sheriff for the county when his was hanged for horse-stealing."

A gentleman who has a scolding wife, in answer to an inquiry after her health, said she was pretty well, only subject at times to a "breaking out in the mouth."

"Pray, madam, what do you charge for recovering an umbrella?" said Michael O'Flaherty, from Tipperary, the other day, walking into an umbrella shop. "Let me see it," was the reply. "Ah, faith, and that's just what I want to do; for I've lost one, and I see you offer to recover them at a very small charge, so I was just thinking I would get you to recover mine."

A physician once defended himself from raillery by saying, "I defy any person whom I ever attended to accuse me of ignorance or neglect." "That you may do safely," replied an auditor, "for you know, doctor, *dead* men tell no tales."

What throat is the best for a singer to reach high notes with?—A soar throat.

"Sare," said a Frenchman, wishing to display his knowledge of the English language, "did it rain tomorrow?" "Yes, Sare," was the equally bombastic reply—"yes, Sare, it vos."

The following is a specimen of Hibernian epistolary composition: "O'Regan, march 32—Tim if yere did wroite me how it happened an ef yere aloive thin cum out here immadiately or sooner. Im farmin 80 acres o' land an have 2 cows an a horse givin milk.

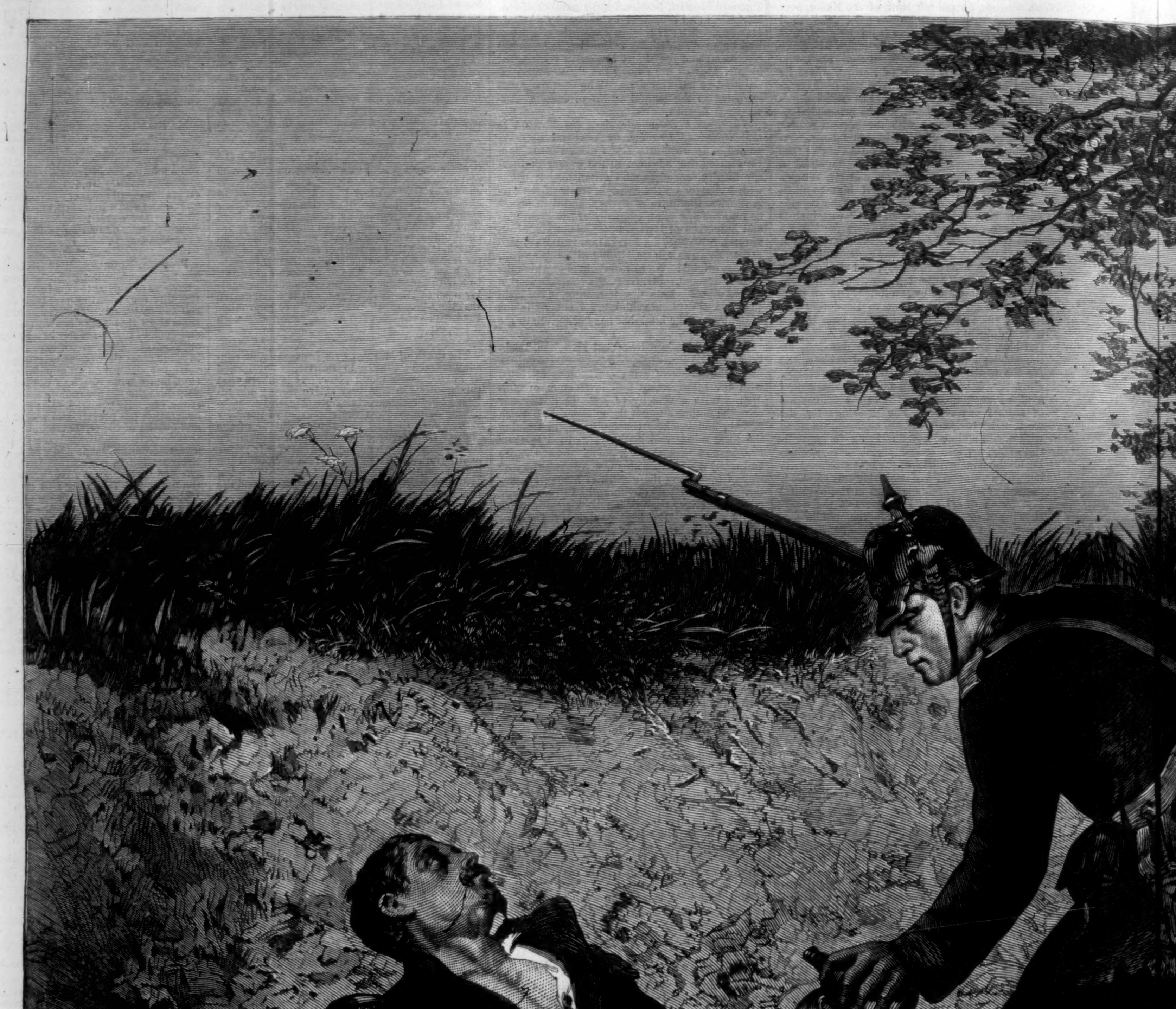
"Yer own bruther. Pat Houlahan."

"With all thy faults I love thee *still*," as the man said to his wife when she was giving him a curtain lecture.

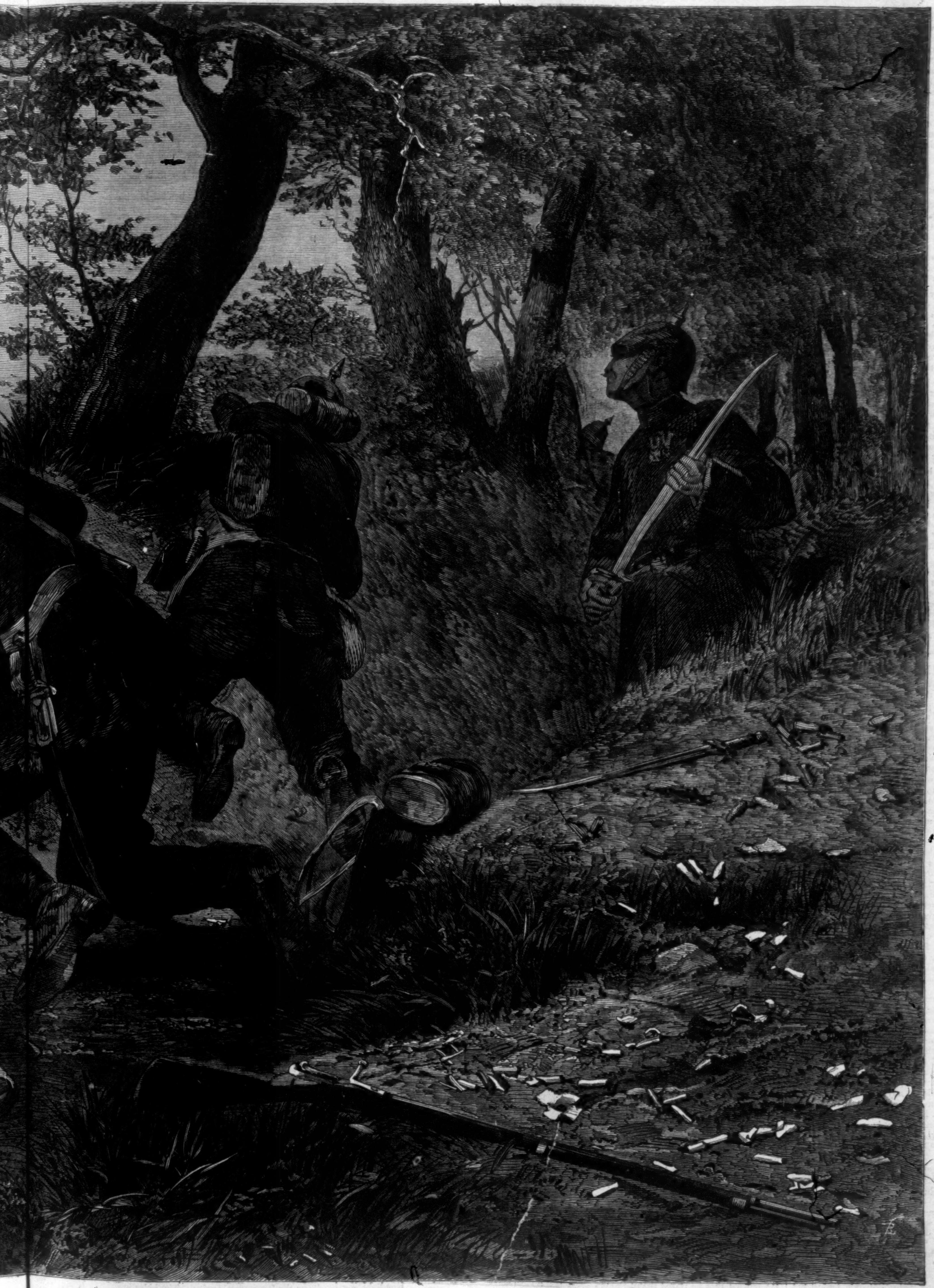
A stranger from the country observing an ordinary roller rule on the table, took it up, and inquiring its use, was answered, "It was a rule for counting-houses." Too well bred, as he construed politeness, to ask unnecessary questions, he turned it over and over and up and down repeatedly, and at last, in a paroxysm of baffled curiosity, inquired, "How, in the name of wonder, do you count houses with this?"

It is said that necessity knows no law. This accounts for people making such a virtue of necessity.

A New York mercantile house held an unsettled claim of long standing against a lame duck "out West," and hearing he was becoming "well-to-do," sent their claim on to a lawyer to collect. In due time they received a reply, which effectually "laid" any hope they might have entertained of receiving their money. It ran in this wise: "Gents, you will never get any spondulicks from Bill Johnson. The undersigned called upon him yesterday, and found him with nary tile [ne'er a hat], his feet upon the naked earth, and not clothes enough upon him to *wad a gun*." We call that an expressive simile.



ONE TOUCH OF NATUR



NATURE.—[See Page 1022.]

ONE TOUCH OF NATURE.

Among true soldiers all animosity ends with the cessation of actual fighting. Only savages kill or torture the wounded foe. Even on the field of battle, while the deadly conflict is still raging, the soldier will pause to give water to the man who perhaps had just fired upon him, or whose death-wound, it may be, was dealt by the very hand that now kindly puts the flask to the parched lips. Our double-page engraving illustrates one of these strange contradictions of the battle-field, where men first do every thing in their power to inflict death and suffering, and then do every thing in their power to save and cheer—one moment deadly enemies, the next friends and brothers.

ERATO.

(MUSE WHO SINGS OF LOVE AND MARRIAGE.)

Erato! O sweetest of Muses,
  Sing not with such changeless mirth;
Look down from above with your glance of love,
  And pity the sorrows of earth.
Sing not alway of marriage;
  Let sadness your harp employ;
And comfort you then the women and men
  Who can not echo your joy.

There are many upon whose pathway
  No love-light ever shone;
'Mid the doubts and fears of the weary years
  They struggle and suffer—alone.
Sing tenderly, then, to the aching heart
  That life's best gift has missed;
O weep me here one gentle tear
  For the lips that were never kissed;

And for those who feel in the battle
  No heart beat 'gainst their own,
Whose loving touch would do so much
  To help the warfare on;
And when, like the weary Hebrews,
  They fight with Amalek's bands,
No arm like Hur's and Aaron's there
  Upholds their fainting hands.

All lonely they bear the anguish
  Of this bitter thing called life,
No loving breast whereon to rest
  When beaten in the strife.
All through the weary journey
  No warm hand clasps their own;
They yield their breath to the call of death,
  And meet him—all alone.

O sing one song whose sweetness
  Shall bless and comfort and cheer
The lonely heart that findeth not
  The love it longs for here:
A song so gentle and tender,
  Whose wonderful power reveals
In the healing flow of its accents low
  The pity Erato feels.

THE COFFEE-COLORED AZALEA.

"If you please, may I come in?" asked a dulcet voice at the garden-side entrance of a long, low-glazed greenhouse.

The entrance, arched by an array of crimson fuchsia and blue salvia, held out a promise of unusual bloom; but the interior failed to fulfill the foretaste. Devoted to nurslings, its well-sunned tiers displayed plants hardly less bare of verdure than the earthern pots that uplifted them.

The question was addressed by a young lady in riding-habit to a man midway of the inclosure, who, with his face turned aside from her, was bending over a huge water cask, into which he had dropped a dark and ill-scented powder. He started and turned toward the intruder.

"Is this the end of the flowers?" asked the young lady, who had entered without waiting for permission. She was disenchanted to find an area of small shrubs tied in various awkward attitudes and bolstered with graftings, while a decidedly antifloral odor escaped from the cask of discolored water.

"It is the beginning, madam," said the man, with a voice dulcet as her own, and a foreign accent which her quick ear pronounced neither French, Scotch, Irish, nor German—"the beginning, I trust, of some very attractive flowers." He introduced his forlorn-looking protégés. "Azaleas," waving his hand to include the perspective.

"Azaleas?" repeated the lady, with an absent-minded air. She was bestowing upon the man who had answered her question one of those friendly curious and personally speculative stares that children sometimes indulge in, but that are incompatible with the rarely relinquished self-consciousness of grown people. She recovered herself before he betrayed embarrassment, if indeed his strong, thoughtful, and commanding countenance could at any time have betrayed that faltering emotion. "Will you receive an order from Mrs. Reider?" She produced little pearl-bound tablets, and read:

> "For 3 P.M., Monday Cut flowers, same as last Thursday. A man to decorate pier-glasses and chandeliers, as before. Three flat baskets and two épergnes for table. Six bouquets of tea-roses, and six boutonnières of white jasmine. And ask Mr. Carrovitch how he gets along with my coffee-colored azalea."

"Are you a Russian?" asked the young lady, abruptly.

The face, upon which once more the childish stare was fixed speculatively, brightened with a smile of gentle dignity. "It is my country," said the florist. "Madam," he added, quickly, "perhaps you would be pleased to see Mrs. Reider's azalea? Already there has appeared a blossom."

"I would be pleased. But—ah, I must not forget, Mr. Carrovitch"—she paused, and he bowed affirmatively—"a little order of my own. Will you have cut for me on Monday, and sent to Mrs. Reider's for Miss Ada Thornton, a bouquet a size I might wear at my belt, of mignonette and pink rose-buds—that kind of deep pink roses whose petals seem to be lined with gold-color? They are to match a costume."

"In the garden you will find choice of the buds," he answered. "And now shall you take the trouble?"

He placed aside frame-works that obstructed the passage, and led her into a wing of the greenhouse where nurslings in more advanced growth showed sparse illuminations of bloom.

"What lovely colors!" exclaimed the visitor, who appreciated the glow and flush of the delicate blossoms that in the clear light shone with liquid tints resembling the reflections of stained glass upon marble, or of bright wines poured into transparent goblets.

"It is their *quality* of color, so very fine," her guide said, "that creates them the 'jewelry of flowers.' Their culture becomes an art, since, retaining this crystalline texture, they are in the highest degree susceptible to variation of tint. Do they interest you?"

"They interest me." "You interest me," she might more truthfully have said. But in such phrases, if the verb be correct, Truth leaves to Modesty the choice of pronouns, and trusts to a subtle vitality of her own to supply the understanding. The man felt himself flattered.

"With the azaleas," he said, searching slowly amidst the crowded pots for the coffee-colored bud, "the most fragile plants produce the flowers most brilliant. The more rare and exquisite the variety, the more liable it is to ills and ailments; and to the very precious hardly does nature grant the strength to carry through one season its little burden of bloom. In grafting there is the aim to affiliate fragility with endurance, delicacy with longevity, beauty with strength."

He took down from the shelf the plant designed for Mrs. Reider, on a branch of which hung a premature blossom displaying a hue not deep as that of black coffee, but an approach sufficiently defined to gratify a caprice for an "azalea coffee-colored."

"Now that you have explained to me the mystery of grafting," said the young lady, retracing her steps through the main greenhouse to the garden, "these transitional plants do not look so ugly. I can see something now quite picturesque and touching in the ruder branches supporting upward the frail flower-stems. They remind me of that frontispiece in *Paul and Virginia* where the boy is carrying the girl across the torrent."

Selection of roses was speedily made, and the bouquet "for Miss Thornton" bought in advance with a silver piece, an English coin. One beautiful half-open rose that had attracted an admiring gaze the florist gathered, and when at the gate he had assisted the young lady to mount, he presented it to her.

"I am afraid," she said, fastening the rose in her belt, "it will die before I reach home. *I hope not.*" She glanced involuntarily back. In another moment she had disappeared under the avenue trees.

Just as she looked in that backward glance the florist saw her. And he could not immediately cease to see her. When deliberately he renounced the image, these words gave it homage, "A thoroughly sweet woman; such a woman as a man might altogether cherish."

"The face of a benign philosopher; eyes that a girl might put her trust in," said a passing thought far down the avenue.

A dinner-party at Mrs. Reider's was not a feast of reason and a flow of soul, but it conduced to many minor phases of good-nature. Mr. John Reider was a host of unbounded purse and "unbounded stomach," and his wife delighted in making his affairs of hospitality scenically effective.

The taste of Mrs. John Reider inclined to the gorgeous. She shared the poet's "glorious sympathy with suns that set" so far as carmine and orange, gold and scarlet, compose that setting. Every room in her remarkable villa would have been in blaze and gilt but for the piteous pleading of her upholsterer. He saved the dining-room for contrast by an *argumentum ad mulierem*, with special reference to the offsetting of brilliant costume.

Never was the effect of his counsel more charming than on the Monday evening of the floral order. All the ladies were in full evening toilet, with the exception of Miss Thornton, who appeared in a semblance of her riding-habit, only of paler gray and cloud-like texture.

The "mignonette and pink rose-buds" gathered for another destination—no one guessed how *con amore*—adorned the conspicuous corsage of Mrs. Reider. Beneath them flowed multitudinous flounces of pink silk lined and looped back with orange. Above them loomed a heaving expanse of ivory whiteness necklaced with diamonds, a throat smooth and massive, and a face—

An accident of the table-talk described the face. Conversation turned upon Le Brun's theory of the likeness of human types to the animal, and when Mr. Ferdinand Reider compared his handsome sister-in-law to that most dazzling of beasts, a leopard, his discrimination was applauded. "And Miss Thornton," he said, "is the gazelle."

Young Maurice Sharpe, in love with Miss Thornton, resented the remotest appropriation of the "to glad me with its deep blue eye," which was his own bright particular day-dream.

"It is a question whether Ferde is a puppy or a bo-ah," he said, *sotto voce*, to Ada, when, for the second time during dinner, he observed in her expressive eyes a look of unusual agitation. He fancied that he traced the disturbing cause to Mr. John Reider.

The fancy was changed to conviction by an incident of the evening. When moonlight on the piazza had been disturbed by overspreading clouds, a dance was proposed in the drawing-room.

"Have you seen Ada?" asked Mrs. Reider of Maurice Sharpe, who was lingering disconsolately upon a veranda.

"Not since she went down a few moments ago with Mr. Reider to the summer-house."

"Come with me," cried Mrs. Reider, sharply; "we will go and find them."

They went to the summer-house, but it was empty; to the pavilion, it was deserted; to the billiard-room, it was locked. On their return Miss Thornton stood in the hall with Mr. Ferdinand Reider.

"I thought you said John," said Mrs. Reider, who was flushed and excited.

"I should have said Ferdinand," prevaricated Maurice. His rapid tour of the grounds had revealed to him what Mr. John Reider would have timidly termed, "My wife's one fault."

The prevarication was discovered on the morrow. A dismal rainy night had succeeded a summer's day. An untimely chill crept through the house; and when Mrs. Reider ordered a wood fire in her dressing-room, and retired early, Ada willingly crept up the tower staircase to her own room.

A nervous turning of the door-knob, followed by impatient rapping, summoned her from solitude.

"Is this note in your handwriting?" asked a passionate voice, and Mrs. Reider strode in. She held at arms-length what seemed a billet-doux. Her eyes were ablaze with anger.

The note was this:

> "Mr. Reider,—I have found it impossible to see you without attracting notice. Will you not, to-morrow, propose some errand to the village, so that I may ride down early and meet you at the dépôt ten minutes before the starting of the 9.40 train? Ada."

Ada had turned pale, and was trembling violently. "It is indeed my writing," she said, faltering; "but—" And then, with sudden energy of alarm, cried, "Oh, let me call Mr. Reider!"

At this moment the simile of the leopard and the gazelle as applied to these two women had a striking aptitude. Mrs. Reider glared like a wild creature about to spring on its prey. Ada's instinct was for flight.

"Do not appeal to my husband, you miserable coward! His path you will never cross again; for, mark me, you leave my house. You leave my house to-night. *You!* A wretched, homeless, nameless, penniless girl, the object of my charity! What would you have been without *me?* Who lifted you up and made you a friend—*my* friend—introduced you as my friend? For this!"

"Listen to me," said Ada. "Dear Mrs. Reider, do listen to me! You have been kind—so kind! I am not ungrateful. You have never been deceived in me. Give me time—" She was going to say "to explain," but a gesture of indescribable detestation barred her utterance as it barred her approach.

"Do not *touch* me!" said the enraged woman, with a scorn that made itself felt. The little *moan* that broke from Ada's lips as she comprehended in these words the hopelessness of appeal haunted Mrs. Reider afterward, and long. "I give you one half hour to make your preparations. If you are not away by that time, I shall have you forced away. Do you hear me? Pack your things. They shall be sent to whatever address you say to-morrow. And if you want money—"

"I have money," said Ada, and burst into tears.

Something like a pang of conscience seemed at that instant to smite Mrs. Reider. But her merciful misgivings vanished as her glance fell on the crumpled note lying, where in her passion she had flung it, on the floor. "In one half hour I return, and if you are not gone—"

He who is drenched to the skin, says a German proverb, need not fear the rain. But Ada with all her soul feared it. The hour was near midnight, the high-road utterly deserted and desolate; the rush of the descending floods bewildered her with apprehensions, and hardly could she find her way in the blinding dark.

In nearest neighborhood to the Reiders lives Maurice Sharpe, and at his window, from which, as in his fondness he had told Ada, he nightly watched hers, a light was burning. "I will go to him," she thought; but so timorous was her resolution that just the whining of a dog in the stable dissuaded her.

Hopeless, she plodded on. The rushing of the rain ceased to frighten. She cared no longer that where she walked was mire.

When, after a long time, she saw a lamp in a cottage window, she felt all at once her weariness. The light shone out sufficiently to show a curve in the road and a high fence forming a semicircular inclosure. A bench, or, as it proved, a block of stone, stood in this inclosure. She rested herself there, and, hiding her face in her hands, began to cry bitterly.

Presently she heard footsteps along the board walk which from a point near led to the village. The footsteps quickened and approached. "Who is there?" asked a man's voice. The steps ceased; the man had entered the turfed inclosure, and he repeated, in a softer tone, as he perceived a woman's form, "Who is there?"

"No one," murmured Ada, with her head still bowed.

"Where are you going? What has happened that in such a storm you are abroad?" His voice, strong and reliable, was kind. It awakened a dim remembrance, a vague recognition. "Where are you going?"

"Nowhere," sobbed the poor child.

"In the cottage where you see a light my sister lives. She will, with all her heart, welcome you within." He gently took her hand, and Ada arose, but her strength was gone.

He lifted her then in his arms as he would have lifted a child. "Resign yourself without fear," he said. There had been a certain conventionalism in his tone of speech, but now it was the tremulous voice of a heart-touched man, who felt that into his protection had fallen something infinitely gentle and sweet. "Resign yourself to me, *ma pauvre.*" He gave a Russian accent to these words. "Tremble no more; you are safe."

Such nights can not pass and leave no scar. Weeks of tenderest nursing brought Ada at last to call herself "well;" but when, for the first time, she went out from the sheltering cottage into the open air there was no flower in the garden where her path lay so delicate as she seemed.

"I must tell you *every thing.* I have wanted so long to tell you every thing," said Ada, as she rested under a drooping beech-tree by her benefactor's side, and she laid her little hand confidingly against his.

Around them stretched the garden, bright with autumn flowers. Opposite them, and wafting to them from its heaped portal the perfume of heliotropes, was the azalea greenhouse, where first, little dreaming of this hour, she had seen his face—"the face of a benign philosopher; eyes that a girl might put her trust in."

Her "every thing" was not long. "There are only two of us," she said, "and my brother Owen is five years older than I. We were left so early orphans that he has been like father and brother both. We came to America because we had few ties in England, and my brother dreamed of becoming rich. He brought excellent letters of influence, and obtained a place in a bank. His salary was quite sufficient to make us comfortable. We took lodgings in the city, and I was as happy as happy can be, just with Owen, for we had made but few friends. Then came *trouble.* A robbery had been committed in the bank, and Owen was accused. They took him away. I did not at that time know where. I know now. Then I was alone in the world. I paid our little debts, and found a place as 'companion' with Mrs. Reider. She was very indulgent to me—ah, you must not look unforgiving like that; I think then she was truly kind. Well, I received word from my brother, or rather I saw something in the printed news that seemed to refer to him. Then I confided in Mr. Reider. I thought I must have some friend. He found trace of Owen, and brought tidings to me from time to time. I intended, so soon as my brother's name was honored again, to tell Mrs. Reider all. I waited only for confirmation of his innocence. Before that came—But you know the rest. Now you know all. And you will go to Owen for me? I shall give you all the directions. Yes, I am strong enough now. Will you write down what I shall say?"

As he took from his pocket a little case for paper and pencil a chain was loosened, and fell across his vest. Upon the chain hung a coin.

"Is it your *charm?*" asked Ada, taking it in her hand. It was a silver piece, an English coin—the one, in fact, which had paid once for "mignonette and rose-buds." The color flashed to her face as she looked at it near. "It was mine," she said, softly; "I know its mark."

"It is yours still," said the florist.

"And so"—she spoke more softly, and gave him one sweet inquiring look—"from the very first?" She lifted the coin to her lips.

"From the very first," he said, tenderly, to the woman his whole soul loved. And it was not the coin that she kissed.

A year and a half had passed. The scandal of the Reider place had been forgotten. The marriage in the village church, where the florist brought a bride more sweet and more delicate than any of his flowers, was a picture of the past. The drive in the summer evenings up and down the avenue in the low carriage, where the young wife, in her snowy muslins and silvery cloud-like wraps, made ruddy sometimes by the sunset's glow, turned ever toward her husband a face all smiles and content—that too was a picture of the past. And then the village gossips spread the word, "The child thrives; the mother can not live."

So time flies. Early summer has come back. There is gayety at the villas, and flowers are cut for them from garden and greenhouse early and late. And to-day in Mrs. Reider's conservatory stands in languid, yet outliving—*no, not outliving*—bloom the coffee-colored azalea.

SLAUGHTERED FOR THE HIDE.

The vast plains west of the Missouri River are covered with the decaying bones of thousands of slain buffaloes. Most of them have been slaughtered for the hide by professional hunters, while many have fallen victims to the sportsmen's rage for killing merely for the sake of killing. These people take neither hide nor flesh, but leave the whole carcass to decay and furnish food for the natural scavengers of the plains.

Our front-page illustration represents a party of professional hunters, numbering six or eight, who have come upon a large herd of buffaloes. The first shot brings down a splendid animal, wounded purposely in a manner not to kill but to make him "pump blood," that is to say, to bleed profusely. Others of the herd gather around their wounded comrade, and appear to be too much stupefied to avoid danger by flight. The hunters then open a well-directed fire, bringing down as many as they can, until the survivors at last take fright and gallop off.

Then the "stripping" begins. The hides are taken off with great skill and wonderful quickness, loaded on a wagon, as shown in the background of the picture, and carried to the hunters' camp. Our artists spoke with hunters on the plains who boasted of having killed two thousand head of buffalo apiece in one season. At this rate of slaughter, the buffalo must soon become extinct. Already there is a sensible diminution of the great herds on the plains, and from many places where they were once numerous they have disappeared altogether. Some of the railroads running far out into the prairies have regular trains for parties of amateur hunters, who fire upon their victims from the car windows. Thousands of buffalo were killed in this manner, besides other kinds of wild game, and their carcasses left to decay on the ground along the line of the railroad.

The indiscriminate slaughter of the buffalo has brought many evils in its train. Among other bad consequences it has been the direct occasion of many Indian wars. Deprived of one of their chief means of subsistence through the agency of white men, the tribes naturally take revenge by making raids on white settlements and carrying off stock, if they do not murder the settlers.

RELIGIOUS INTELLIGENCE.

Calendar.

DECEMBER.

Sunday,	6.—Second Sunday in Advent.
Sunday,	13.—Third Sunday in Advent.
Sunday,	20.—Fourth Sunday in Advent.
Monday,	21.—St. Thomas.
Friday,	25.—Christmas.
Saturday,	26.—St. Stephen.
Sunday,	27.—First Sunday after Christmas; St. John the Evangelist.
Monday,	28.—Holy Innocents.

JANUARY.

Friday,	1.—Circumcision.
Wednesday,	6.—Epiphany.
Sunday,	10.—First Sunday after Epiphany.
Sunday,	17.—Second Sunday after Epiphany.
Sunday,	24.—Septuagesima Sunday.
Monday,	25.—Conversion of St. Paul.
Sunday,	31.—Sexagesima Sunday.

The publication of Mr. Gladstone's pamphlet on the "Vatican Decrees" was followed immediately by replies from Archbishop Manning, Lord Acton, and Sir George Bowyer. Archbishop Manning's letter to the London *Times* is preliminary to a fuller argument on the ultramontane side. He denies Mr. Gladstone's interpretation of the force of the Vatican decrees, and declares that they have in no sense changed the conditions of civil allegiance. Lord Acton repudiates, if his language is correctly interpreted, the Vatican Council altogether. He reasons that the old claims of the papacy have had no effect on the loyalty of English Catholics, and that their restatement by the late Council will have no more effect. Sir George Bowyer makes the difference between the Protestants and Catholics on the point of allegiance to be that the Protestant is bound to obey his conscience, and the Roman Catholic his Church. This is substantially admitting Mr. Gladstone's impeachment of the Council. Monsignor Capel has also published a reply to the ex-minister, of which only the first part—that on intellectual and moral freedom—has reached our country as we go to press. Archbishop Bayley, the head of the Catholic hierarchy in the United States, has also published a reply to Mr. Gladstone. He makes the same denial as does Archbishop Manning, but is not so courteous. He asserts Mr. Gladstone's declaration to be "a shameful calumny," and is more disposed, he says, to pull noses than to answer politely. As so many both in England and America agree with Mr. Gladstone, pulling noses might be dangerous for the archbishop.

An Old Catholic congregation for London is in process of formation. It will take the decrees of the first seven Œcumenical Councils as its standard of belief. The death is announced of Dr. Heycamp, the Jansenist Bishop of Deventer, and Vicar-General of Utrecht. Bishop Reinkens, the head of the Old Catholics, was ordained by him.

Bishop Ellicott, of the diocese of Gloucester, England, has been delivering a succession of visitation sermons, in which he has discussed the Public Worship Regulation Act. In answer to the question, What are the prospects of the Church of England under the operation of the act? he expresses the opinion that there will be a secession of the ritualists. He anticipates that many of them will join the Old Catholics. He declares, however, that it is his purpose to enforce the law in his diocese, first, by giving clergymen complained of his friendly counsel, and in the event of a refusal to accept counsel, by sending the cases at once to the appointed judge.

The first anniversary of the Metropolitan Methodist Lay Mission of London was held on November 23. This society works among the very lowest classes. It employs 22 agents, who are all laymen and women. These hold prayer-meetings, visit from house to house, distribute Bibles and tracts, form mothers' meetings, etc. The mission has been very successful. During the last year 75,162 visits were paid, and 84,638 tracts were distributed; 1121 persons were induced to attend public worship, and 378 were formed into classes.

The reports from Syria are contradictory. The governor has issued orders for the suppression of Protestant schools. On the other hand, it is announced that the Sultan has promised that the persecution shall cease, and that the governors guilty of it shall be punished. When pressure is put upon the Turkish government it appears to yield, but Mahommedan fanaticism soon breaks out again.

An important case, involving the right of burial in consecrated ground, has been decided by the Privy Council of Great Britain. One Guibord, a Catholic printer of Montreal, was a member of the Canadian Institute, a society which had been excommunicated by the priests of the city on account of some works in its library. Upon his death the interment of his body in the Catholic cemetery was refused by the clergy. Their position was sustained in the Canadian courts, but the Privy Council, to which the case was carried, has sustained the appeal, and ordered burial in "holy ground." Father Rousselot, the curé of the parish in which Guibord lived, has announced in his church that he will go to jail rather than bury the body as the Privy Council has directed.

The "National Sunday League" of London, whose object it is to promote Sunday evening entertainments for the people, and to secure the Sunday opening of the public libraries and museums, has an antagonist in the "Working-men's Lord's-day Rest Association." The latter society has recently addressed, by request, a letter to the Secretary of State for the Home Department, giving the reasons why in its judgment the proposed "Sunday evenings for the people" should not be sanctioned by government. The reasons are: (1) Such entertainments, being secular and conducted for profit, will, if tolerated, cause "an immense number of persons in a great variety of occupations to be employed on Sundays;" (2) it would be difficult to draw the line between one kind of Sunday amusement or entertainment and another, and the end would probably be the toleration of all kinds; (3) such Sunday entertainments as are now proposed would not wean men from public-houses, for the reason that the people who frequent public-houses on Sundays would never give them up for any entertainment. It is well known, too, in England that large numbers of people who go to places of amusement go afterward to the public-houses. The letter is well written.

Presbyterian union in the Dominion of Canada, the steps of which we have traced, has reached a happy consummation. The opposition to the recent consolidation in the Eastern Provinces of the Presbyterian body with the branch of the Established Scotch Kirk is not very formidable. A small minority of the old Kirk will hold out against the arrangement. It is proposed, however, to give the minority a full share of the general funds.

At the installation of Dr. Rexford, a Universalist minister, in San Francisco, prayers were made by Unitarian and Presbyterian clergymen, the Scriptures were read by a Jewish rabbi, and the sermon was preached by a Congregationalist minister.

The troubles in the French Reformed Church grow more serious. The orthodox party, though in the majority, is opposed by a strong minority of liberals. According to M. De Pressensé, the two parties stood in the Synod of 1872 as twelve to ten. The General Synod was held in that year by permission of the government. The orthodox majority decided that a profession of faith, in which the supernatural facts of Christianity are fully recognized, should be made the basis of the Church, and should in the future be binding on all ministers. The liberal or rationalistic party refused, in consequence of this resolution, to take part in the second session of the Synod in November, 1872. The Minister of Public Instruction has declined to sanction the opposition of the liberals, and has declared the elections held by them null and void. He insists upon subscription to the profession of faith adopted in the Synod of 1872 as a necessary qualification for all electors. The liberals are in active correspondence with the minister, but at the latest accounts he was immovable.

The *Christian Witness*, published in Lancaster, Ohio, is very exultant over the successful organization of the Christian Union Church, which was effected at the recent Cincinnati Convention. It says that when the "basis of union was put to vote, and unanimously adopted by a rising vote, a song of praise and thanksgiving burst from the hearts and lips of all present, and the Convention, devoutly kneeling, was led in solemn prayer that God would own, bless, and establish the work of our hands."

The new Church will comprise Christians of both Northern and Southern States.

In the Wesleyan Connection of Great Britain there are 23,445 class leaders and 13,679 local preachers. This would make 37,124 laymen participating in the pastoral and teaching functions of the ministry.

The same separation of the orthodox from the liberals which is now taking place in the Reformed Church of France has also been going on in the Protestant Church of Geneva. In 1847 the constitution of the Church was so remodeled as to make the lay power supreme. The Consistory, which is the highest authority in ecclesiastical affairs, is composed of thirty-one members, twenty-five of whom are laymen, and has a lay president. The pastors are elected by the inhabitants of the parishes, and as the city of Geneva constitutes but one parish, an election of a pastor there has in it all the elements of a popular excitement. The new constitution, it is found, works more smoothly in the country than in the city. In the country parishes the people are quite unanimous in preferring orthodox pastors; in the city of Geneva the Protestants are divided in opinion, and the conflict between the orthodox and the liberals grows keener every day. Professor Bouvier, the son-in-law of Adolphe Monod, has proposed a solution of the present difficulty, which he has embodied in two formulas: (1) The Church to be free and voluntary, and the state to be neutral; (2) the Church to be founded on a simple declaration of an engagement to the Christian life. Professor Bouvier holds a middle position between the two parties. In Switzerland, as elsewhere in Europe, the religious troubles tend to the separation of the church from the state.

The Council of the Church Association will support Archdeacon Philpotts in his attempt to carry the Exeter reredos case to the superior courts. The Bishop of St. Asaph declines to consecrate the new church at Denbigh till the reredos is removed. A deputation has waited upon him, but has failed to shake his determination.

The farewell meeting given in London to Baboo Bohap Chunder Mozoomdar was remarkable in the fact of the attendance of ministers of all denominations. This distinguished representative of the Brahmo Somaj, though in faith Unitarian, has in six months found his way to the hearts of English people of all creeds. He acknowledged that he had learned some lessons in England, and asked the sympathy of Englishmen for the 280,000,000 of his countrymen.

The Free Church of England has under consideration the opening of ten new places of worship.

The heir-apparent of Cherrapoonjee, in India, has joined the native church connected with the Welsh Presbyterian mission. He has become the treasurer of the church building fund.

There is a "Medical Prayer Union" in London. Its members all belong to the profession. At a meeting held lately in Freemasons' Hall the importance of Christian work in the hospitals was freely discussed.

The Liberation Society of England held a great conference in Manchester the first week of November. Mr. Miall read a carefully prepared paper, in which he advised that the Liberation movement be directed to disendowment as well as disestablishment. The Hon. Lyulph Stanley made an address, in which he showed that the colleges of Oxford are spending funds for the augmentation of the income of the Church livings in their gift, instead of using them for the advancement of university education.

The pastoral of the Roman Catholic hierarchy of Ireland "on Materialism and Modern Persecutions" is signed by the four archbishops, twenty-one bishops, and three coadjutor bishops. It is a highly rhetorical document, but presents the objection to materialism drawn from its moral consequences with considerable force. In arguing that the materialists take away all responsibility from human conduct, inasmuch as all human conduct is on their theory controlled by physical law, the pastoral says: "What is this but to assert that, in the last analysis, the sublimest act of Christian heroism undertaken for God's love, or the loftiest flights of human intellect, differ not in their nature from the unspeakable abominations of a Thais, or of the yet guilty Magdalene; nay, that the Magdalene herself, when still reveling in sin, was neither better nor worse than when she bowed her sinful head to the dust before the Good Shepherd, to bathe in penitential tears, and wipe with her tresses those feet that had gone after her in her wanderings."

The bishops denounce Mr. Tyndall with any thing but philosophic calmness.

HOME AND FOREIGN GOSSIP.

Apples are now considered more nutritious than potatoes—indeed, many go so far as to think that they contain more brain food than any other fruit or vegetable. However that may be, they certainly exert a healthful influence upon the whole system when eaten raw or cooked in a simple manner. When compounded with butter, eggs, and flour they are far less wholesome than when baked or steamed. Apples nicely baked and served with cream are a delicious dish, and an ingenious housekeeper can easily devise numerous ways of preparing them for the table. Many methods have been suggested for keeping apples in a good condition through the winter. One is to wrap each apple—as oranges and lemons are wrapped for importation—in paper; old newspaper will answer. Paper is not only very impervious to air, but serves to keep the fruit at a uniform temperature. Another method of preserving apples is to put some dry, fine sand into each barrel and shake it down gently; powdered plaster is sometimes used instead of sand. Another way is to pit the apples in a dry, sandy soil. A hole three or four feet deep should be dug, the fruit put in upon dry straw, and covered with a layer of straw and dry earth. The earth should be raised above the general level of the ground, so as to shed rain. When thus protected, the apples are said to keep well until spring.

At last an antidote to the potato disease and other fungous diseases of plants is found—at least so says report. This antidote is simply the volcanic soil in the vicinity of Mount Vesuvius. *Phylloxera* are also believed to have a positive dislike to this soil. As it is not an easy thing to scatter Vesuvius in necessary quantities over the globe, here is a chance for a genius to invent a substitute for it.

In the Department of the Seine it is calculated that the annual loss to the revenue from frauds in restoring stamped paper that has been used to its original purity is not less than 600,000 francs. The French Stamp Office has just purchased the secret of the composition of an ink absolutely indelible, and its use will be made obligatory on public officers charged with the drawing up of acts.

Cronstadt, the principal port of Russia, is on an island at the very mouth of the river Neva. A great fire has destroyed in this place the dwellings of from 10,000 to 15,000 people. It would seem that, surrounded by water, some means of arresting the conflagration might have been adopted. But Cronstadt has not yet been supplied with any civilized system of water-works. People bring their water from the river which washes its shores in old-fashioned style.

The forty-third annual exhibition of the American Institute closed after having been open seventy-three days. The admission fees of 250,000 visitors have enabled the Fair to pay its own expenses. The highest prize from the Institute is the "Great Medal," which "is to be awarded only to the discoverer or inventor of a machine, product, or process which shall have been proved by long-continued operation and practical adaptation to be so important in its use or application as virtually to supplant every article or process previously used for accomplishing the same purpose." This medal was not awarded to any exhibitor. The next highest prize is the "Gold Medal of Progress," which "is to be awarded only to the discoverer or inventor of a machine, product, or process on exhibition which shall be adjudged so important as to make a decided advance and great improvement, and be satisfactorily shown to be a discovery or invention of the first order of importance and value in science or in the industrial arts. Of this medal there were but two awards. One was to the new Wheeler & Wilson sewing-machine known as "Number Six." The other "Medal of Progress" was awarded to the American Metalline Company. Metalline is an entirely new invention, and is intended to supplant oil or grease for the prevention of friction on the bearings of machinery.

Caraccas, the capital of Venezuela, is mentioned as an excellent winter resort for those who desire to flee from Northern climes. The city is about 3000 feet above the sea, and the atmosphere mild, dry, and bracing. The days are warm, the nights cool and refreshing; and there is good society, also, at Caraccas.

The *American Builder* gives a hint which will be useful to others besides the regular carpenter. When a screw hole becomes so worn that the screw will not stay in, it is not always thought worth while to send to the carpenter. In such a case the best way is to cut narrow strips of cork and fill the hole completely. Then force the screw in. This will make the screw as tight as if driven into an entirely new hole.

Auburn State-prison was built in 1817, and contains 1292 cells, twelve of which may be regarded as dungeons, being peculiarly dark and gloomy. Sing Sing prison was established in 1825, the female department being added ten years later, and has 1308 cells. Clinton prison, built in 1844, contains 544 cells. In both Auburn and Sing Sing prisons convict labor is performed under contract for individuals and for companies, with the exception of those who are employed at Sing Sing in quarrying limestone and burning lime. The result of this contract system is that often in consequence of the dullness of the market the convicts are unemployed, and evil consequences ensue. At Clinton they have steady employment for the State digging iron ore and working up the iron in various ways.

Suggestive figures. The population of New York city, according to the last census, is 942,292. The transient population is about 30,000, of which, in round numbers, 5000 are immigrants temporarily staying in the city, 5000 are seamen, 10,000 guests at hotels, and 10,000 guests at boarding-houses. The estimated number of persons married during the year is 20,000; the births, 35,000; the deaths, 27,000. The money spent for public schools is about $3,000,000; the money spent in public amusements, $7,000,000; the money spent for liquors in saloons and other licensed establishments, about $50,000,000!

A French physician recommends to persons troubled with gout to put a table-spoonful of green or unroasted coffee in half a tumbler of pure water, and after it has stood some twenty-four hours to drink off the liquid immediately upon getting up in the morning. The glass is again to be filled with water and the drinking practiced as before. The liquid obtained in this way is of a green color, more or less tinged with blue, according to the kind of coffee used.

Landseer possessed the gift of making off-hand sketches with marvelous skill and rapidity. The *British Quarterly* mentions the following incidents:

"Once Landseer was kept for a few minutes at some door in Windsor Palace waiting the convenience of the Queen. To pass the time, he seized a pen and dashed off two sketches of little dogs. And what little dogs! Not only as little as life, but full of quiet racy humor. One of them, seated on its haunches, has a suppliant look, and holds in its mouth a card inscribed with the name 'E. Landseer.' The other looks to the door, listening eagerly for some footstep to assure him that he has not been quite forgotten. We don't know whether Sir Edwin was kept waiting at doors in Windsor Palace after he executed these symbolical works. On another occasion her Majesty asks him to give her some idea of the hippopotamus which has just arrived in the Zoological Gardens. He scrawls and blots on a piece of paper for five or ten minutes, and hands to the Queen what he has produced. There are no fewer than four vividly characteristic sketch portraits of the creature, swimming in its bath, standing knee-deep in water, or lying becalmed upon its side ashore."

The recent autumnal rose show at Lyons, France, surpassed the most sanguine hopes of its projectors by its brilliancy and by the interest which it excited. For many years autumnal roses have not been seen in such perfection. A magnificent yellow seedling tea-rose, which is to be called *Perle des Jardins*, received one of the highest prizes.

The largest trip-hammer in the United States has been recently completed at Nashua, New Hampshire. About two hundred tons of iron are used in its construction, and its striking force is about one hundred tons. A six hundred horse-power engine operates it. The cost of this trip-hammer is $75,000.

A writer from Berlin thus describes a German military bow: "Imagine an oak plank six feet in height, with a hinge in the middle, draw itself up to a perpendicular, and with a quick movement snap the hinge so that the upper part suddenly springs forward and back again, and you will have some idea of the gracefulness of the executed movement, and of the shock one has at first, when he fears that the performer has been seized with a sudden cramp that is about to get the better of him at the very moment he is being introduced, and you wish to play the agreeable."

A native of the Sandwich Islands was convicted of treason at the October sessions of the Supreme Court, and sentenced to be hung in March, 1875. This is the first trial for treason in the islands since the establishment of the constitutional government in 1840. It is expected that the punishment will be commuted to imprisonment for a term of years.

Postmaster-General Jewell has found out what becomes of the mail-bags. It seems that the requisitions for canvas sacks, particularly such as are used in the transportation of printed matter, amounted to five thousand monthly from the New York office alone. This led to an "investigation." One cause of waste is the failure of many postmasters at the smaller offices to return the sacks, they not having much occasion to dispatch printed matter from their offices. Another is that the sacks have been used to send public documents in by *express*. And still farther, a large number of the canvas sacks, filled with public documents and directed by members of Congress to themselves at their places of residence, have been sent by mail from Washington and delivered, the sacks as well as their contents being retained. One member admitted to Mr. Jewell that he had twenty-eight of these sacks in his possession, obtained in this way. This may result more from carelessness than deliberate dishonesty; but the sacks cost, by contract, fifty-seven cents apiece, and leaks like these demand attention.

MAYOR HAVEMEYER.

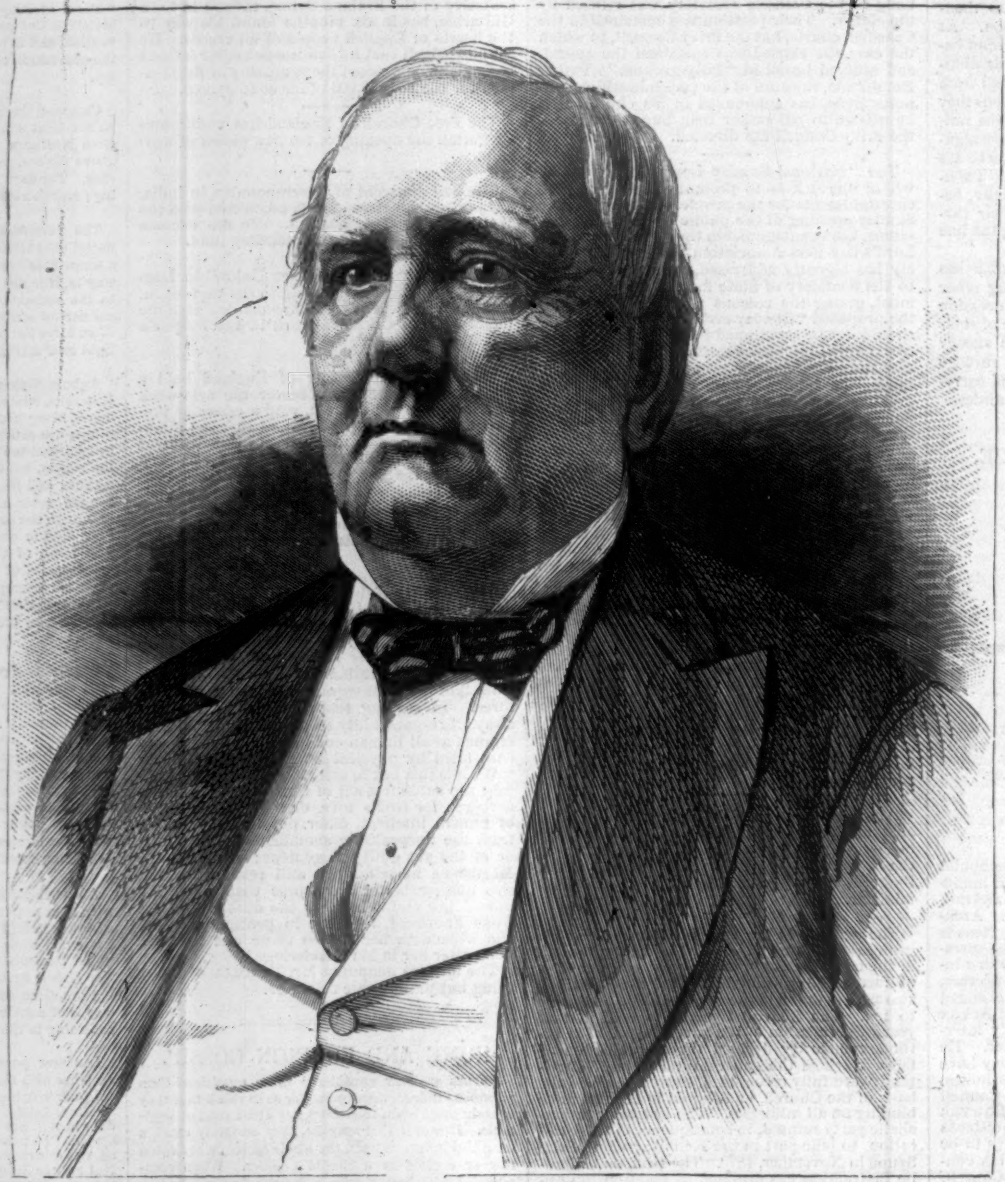
THE Hon. WILLIAM F. HAVEMEYER, Mayor of this city during the past two years, died very suddenly on Monday morning, November 30, while sitting in his office. He had spent the previous night at Flushing, Long Island, and was apparently in his usual health on the morning of the day he died. He walked two miles to get to the train, and appeared to be as vigorous as ever. He walked down to his office in the City Hall, which he reached about noon, seated himself at his desk, and commenced reading his letters. Suddenly he began breathing heavily, as if laboring under some physical oppression, and immediately afterward fell from his chair to the floor. The door-keeper, who witnessed his fall, summoned aid without delay; but when he was raised from the floor he was already breathing his last. Physicians were promptly summoned from the Park Hospital, but they were too late to be of service. The cause of his death was apoplexy.

Mr. HAVEMEYER was born at No. 31 Pine Street, in this city, February 12, 1804. He was of German descent, his father having come from Germany in 1798. At the age of fifteen he entered Columbia College, and graduated in 1823. In 1828 he commenced business as a sugar refiner, and prospered in it until 1842, when he retired from business. The reputation he had earned as a man of sound judgment, ability, and integrity secured for him the distinction of a Presidential elector in 1844.

In 1845 he was elected Mayor of New York, and his administration of municipal affairs was so satisfactory that in 1848 he was again chosen to the same office. Mr. HAVEMEYER was the first president of the board known as the "Commissioners of Emigration," and in that position was influential in reforming many of the wrongs and abuses to which emigrants had been subjected by swindling agents and runners. His German origin and familiarity with the wants and ways of the large German element in our vast emigrant interest, as well as his thorough familiarity with the city, made his selection for this post most fortunate for all concerned. After holding the office for one year, the abuses having been abated, Mr. HAVEMEYER in 1847 retired from the Commission. In 1851 Mr. HAVEMEYER was elected to the presidency of the Bank of North America, and filled that position for ten years.

After retiring from his second term of office Mr. HAVEMEYER steadily declined any further official honors until the fall of 1872, when he was again nominated for the position he had twice filled with so much acceptance. Mr. HAVEMEYER had not previously acted with the Republican party, but he had been very active in the crusade against the Ring, and possessed the confidence of all who were interested in the great work of reform. The opposing candidates were Mr. LAWRENCE (Tammany Hall) and JAMES O'BRIEN (Apollo Hall). Mr. HAVEMEYER was elected by a plurality of about eight thousand votes.

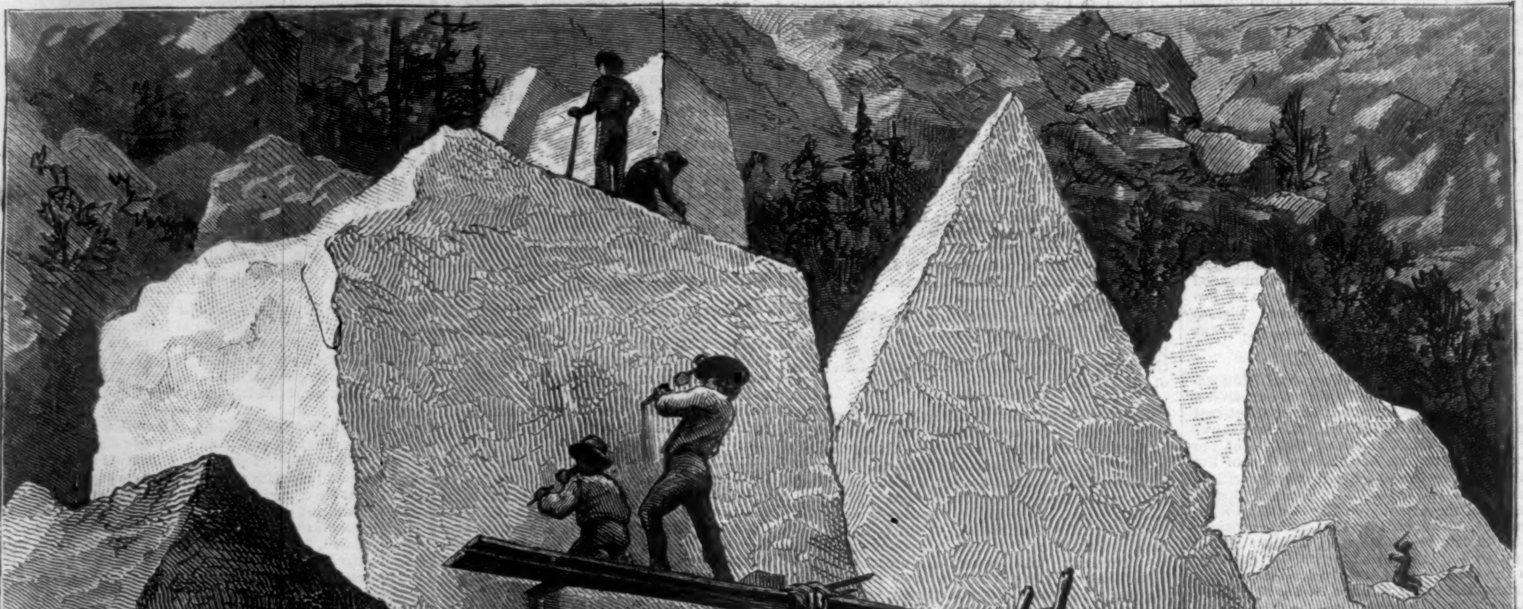
This is not the place to discuss the grounds of the public disappointment in the late Mayor's administration of municipal affairs during his third term of office, but it is only just to say that the acts which gave occasion to the sharpest censure were manifestly due to defects of judgment, while in his personal character he was irreproachable.



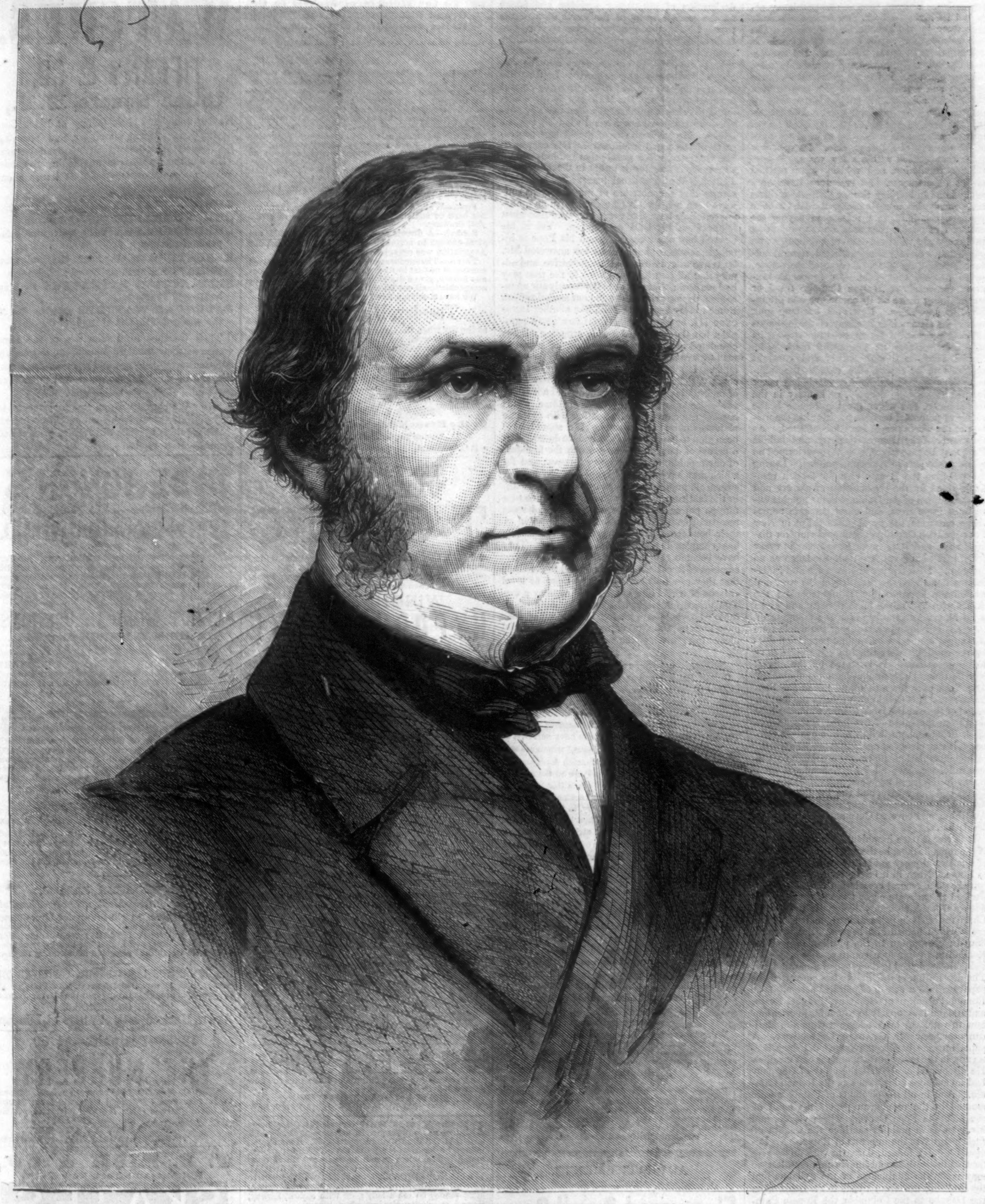
THE LATE HON. WILLIAM F. HAVEMEYER.—[FROM A PHOTOGRAPH BY BRADY.]

THE NEW MORMON TEMPLE.

OUR illustration shows a number of workmen engaged in quarrying stone in the Little Cottonwood Cañon, Utah, to be used in the erection of the new Mormon Temple at Salt Lake City, which is designed to be, when completed, one of the largest places of religious worship in the country. Meanwhile troubles of a very serious nature beset the Mormon faith. The death of BRIGHAM YOUNG, which in the course of nature can not be very distant, will probably be the signal for a general breaking up through internal dissensions, while the outside pressure against the religious and social system he has established grows more powerful every year.



QUARRYING STONE FOR THE NEW MORMON TEMPLE.



THE RIGHT HONORABLE WILLIAM EWART GLADSTONE.

MR. GLADSTONE ON POLITICAL ROMANISM.

[See Page 1029, Supplement to this Paper.]

ENGLISH statesmen seem to have discovered at last that the political position of the Papal Church toward all civil communities is very different from what it was fifty years ago. It was then mild and even submissive. The days of Armadas, Inquisitions, of religious wars and papal aggressions, had apparently passed away forever. Irish bishops, as Mr. GLADSTONE tells us, rejected the authority of the Pope in all civil affairs, and received gratefully the favors of a Protestant government; French prelates were still unwilling to yield up their Gallican independence; German bishops held a position in their Church not very different from that which Dr. DÖLLINGER has assumed and maintained in spite of excommunication or deposition; and American bishops seemed to enter heartily into the free impulses of republicanism. The Liberal rulers of England lavished favors and grants upon Irish Catholics, the Irish members of Parliament formed the chief support of the Liberal administration, and it was believed even by prudent men that Roman Catholic priests might become the friends of human progress, and prefer the welfare of mankind to the advancement of their Church. How rudely and suddenly Mr. GLADSTONE was awakened from so perilous a theory his recent pamphlet tells us. In a moment he was betrayed, abandoned, and overthrown by the treacherous allies whom he had favored and trusted. Not the friendship of forty-five years, to which Dr. MANNING is now willing to recur, was remembered then, nor all the benefits the minister had heaped on the Irish Church. Honest and too confiding, the eminent statesman discovered for the first time the nature of the power he had fostered in England, the innate duplicity of his priestly allies, the overruling authority of the infallible Pope.

It is now five or six years since the pages of HARPER'S periodicals began to point out that important change which had taken place in the political conduct of the papacy, and to suggest the real dangers that awaited every free government from those principles and practices that seem at last to have aroused Mr. GLADSTONE from his vision of repose. We suggested that the contest between the civil power and the papal had been revived by the imprudent assumptions of the latter, that the world was menaced by fresh religious discord, and that modern HILDEBRANDS and LOYOLAS were once more aiming at the destruction of civil and spiritual freedom. We pointed to the fact that the Pope had denounced popular education, the liberty of the press, and all the chief foundations of republicanism, that he claimed to speak with the voice of infallibility, and that every priest and prelate was forced to obey him. And unhappily we had before us an example of the fatal influence of the papal authority that Mr. GLADSTONE had no means of studying. For nearly twenty years the city of New York has lain under the rule of political Romanism. Its Roman Catholic population, whether guided by a foreign impulse or merely complying with the natural tendencies of their faith, had sunk into the willing tools of a certain class of politicians. Whoever would help to degrade or depress the public schools, whoever would appropriate the public money to the advancement of the Roman Church, whoever threatened the freedom of the press, or offered violence to those who remonstrated against political Romanism, was sure to rise high in the esteem of the papal faction, and however immoral or corrupt, might readily win high office. These men were almost always Democrats in name. The Roman Catholic vote was and still is the chief reliance of the Democratic party. Without it that faction would be in a poor minority in every State in the Union except at the South, and it is by its intrigues with the Democratic party that the Papal Church has been enabled to fasten its hold upon New York, and even shake the stability of the Union itself.

The fatal effects of political Romanism lay before us. New York had been subjected for a series of years to the rule of the worst class of its population. Thieves, forgers, and peculators occupied its highest offices, and were persistently kept there by the Roman Catholic vote. The priests drove their people from the public schools and left them in gross ignorance. Yet the Roman Catholic body, united and immovable, ruled in every election. It furnished two-thirds of the paupers and criminals of the city, and it filled also all the chief official stations either with its own members or its pliant tools. And the result has been so disastrous to New York that it may always remain a warning to its sister cities of the dangers of a foreign rule. Its debt was more than trebled within a few years. Wastefulness, peculation, and robbery have marked all its departments. Its resources have been squandered in building Roman Catholic asylums and protectories, in maintaining Roman Catholic paupers, criminals, and priests, in paying the cost of Democratic canvasses, and in supporting in luxury and riot a horde of profligates and gamblers. Only its unparalleled natural advantages, and the late awakening of the people, saved it from utter ruin. Its enormous taxation, the result of Roman Catholic fraud or wastefulness, drove off its commerce and diminished its population. New York has long sunk behind its sister cities in many of the elements of civil progress. Its uncared-for streets, its miserable wharves, its disgraceful markets, its fearful death-rate and brawls and constant crimes, may be traced with ease to the influence of that political faction which has never learned cleanliness, decency, or honesty in the school-house, and whose gross ignorance is the source of perpetual barbarism. Nor has the welfare of the whole people been less affected. As the master of the Democratic party, an infallible Pope may be properly said to have performed no unimportant part in American politics. During the rebellion the Roman Catholic faction resolutely voted for the preservation of slavery and the destruction of the Union. Some notable exceptions there were, and some patriotic names shone out from the papal ranks. Yet in New York the Irish Catholics voted uniformly for disloyal men, and it is to be feared that in every other part of the country their conduct was no different. Irish orators in New York and Philadelphia demanded the cessation of the war, and Archbishop Hughes but faintly rebuked the rioters who had seized upon the city and given it up almost into the hands of the followers of Davis. It is quite certain that the whole tone of thought of the Irish Catholic population during the rebellion was guided by some mysterious and unseen hand. It is stated by the official records that of the foreign-born population of New York only three thousand joined the Federal army. It is well known that in the darkest period of the war the Irish Roman Catholics held aloof from the cause of freedom; and when, in 1870, France planned its crusade against Germany, it was observed again that our whole Irish Catholic population, moved by a similar yet unseen influence, gave all its sympathy and some money to the papal invaders, and would have rejoiced had the Turcos and the French Zouaves swept with rapine and terror the fair banks of the Rhine, and covered Germany with a horrible desolation.

It is easy to see how dangerous to the purity of the republic must be the existence in our midst of a powerful party guided by an infallible Pope at Rome. Nor will it be the fault of Protestantism should a general association arise among us pledged to extirpate every trace of sectarian influence from American politics. If the foreign Church persists in political intrigue, it should be every where baffled and beaten. Yet since we first drew attention to the position of political Romanism in our own country, all Europe has suddenly awakened to the sense of a new danger. The declaration of infallibility has converted the papal see into a centre of political action. The Roman Catholics of Germany, France, Spain, and Ireland look openly to Rome for instructions how to vote. A brief telegram from the Vatican overthrew Mr. Gladstone's ministry. A papal intrigue in Germany startled Prince Bismarck in the midst of the triumphs of Versailles. He discovered easily that the unity of Germany had no enemy so dangerous as the Roman Camera. And in all the elections of France we are assured by the republican papers the hand of the infallible Pope is every where visible, and his submissive prelates sacrifice the welfare of their country to the interests of Rome. No Roman Catholic, indeed, dares to vote any where for free institutions and human progress, lest he may incur the anathemas of the Syllabus and the Council; and from Lyons to St. Louis, from the Danube to the Columbia, the Roman Catholic citizen must prefer before country, friends, or personal purity the extension of a rude superstition and the politics of his papal master.

In the midst of his refined liberalism, humane, tolerant, accomplished, the first orator of England and of his age, even Mr. Gladstone, startled by the assumptions of political Romanism, the constant interference of the papal agents with the domestic policy of almost every land, has been at last forced, and evidently with extreme reluctance, to infer that no Roman Catholic who holds the doctrine of the papal infallibility can be a good citizen of a free country. He sees that with the revival of the barbarous superstitions of the Middle Ages must come the renewal of the struggle between the Pope and the temporal rulers; that persecution and a new Inquisition must every where follow upon the prevalence of the papal faith; that even now the Pope is willing, in order to regain his temporal power, to plunge Europe in another religious war, and cover the world with discord. And the question he presents to English Roman Catholics in reality is, "If the Pope commands you to commit murder, treason, or any political or civil crime, can you venture to disobey him? Does not the declaration of infallibility sanction and revive all the terrible traits of the worst days of the papacy?" To this question he has received two replies. Lord Acton, who represents the milder form of English Romanism, at once answers, "No; the Pope in certain cases may be disobeyed." Yet it is easy to see that Lord Acton might readily be reduced to obedience by a papal excommunication. Dr. Manning is more daring, and retracts nothing, nor promises any submission to the civil law beyond what his Church allows. He has been one of the strongest advocates of the papal infallibility. His answer to Mr. Gladstone is a puzzle that reminds one of the replies of the Jesuit father in the *Provincial Letters*. With his usual inaccuracy, he boldly asserts that the doctrine of infallibility has always been held by his Church. With an amusing reticence he evades every inference that must follow from his bold assumption. Yet if his Church has never changed, and his Pope is infallible, it seems plain that he has answered Mr. Gladstone's question in the affirmative, and admits that all that has been done in the past may be done again, that a Pope may properly stir up rebellion, depose princes, or send out assassins from Rome to slay heretical rulers, like another Innocent III. or Pius V. Mr. Gladstone's pamphlet has already gained a wide attention; it has circulated in vast numbers in Ireland; it will be read with eagerness in all Catholic and Protestant lands. It may serve, we trust, even in our own country, to lead Roman Catholics to a new sense of their duties to their government, and a less servile dependence upon the politics of Rome. This has been our own aim in treating with extreme plainness our similar theme. We should have been glad to have passed it by had we dared. But a period of danger has come which the founders of our republic evidently never foresaw, and for which they have made only general provision. A swarm of immigrants have poured in upon us within the last twenty years who owe allegiance to a foreign power, and whose masters abroad seem resolved to suffer them to know no remission of their bondage. The declaration of infallibility has completed their mental servitude. They have become the obedient slaves of the worst enemies of freedom. We are forced to conclude that they can no more be looked upon as loyal citizens of a republic so long as they obey a foreign priest, and it has become the duty of all those who would save the free institutions of their ancestors to unite in opposing by all rational means the growth of the papal power.

Eugene Lawrence.

One of the indigenous manufactures which most astonished the Spanish conquerors of the New World when they came to pillaging the wealth of the Caciques, who had received them as gods and benefactors, was the gold-work of the Isthmus of Panama. The traditions of that manufacture have survived to our own time in the "Panama chains," which are still occasionally to be met with in Spanish America, but which are regularly fabricated in Paris on the original system. The peculiarity of this work is that it reduces gold to the apparent pliability and softness of a vegetable fibre. Quite as extraordinary, in this point, and infinitely more beautiful and brilliant in effect is a new manufacture of gold, of which a striking specimen is now to be seen at the warerooms of Starr & Marcus, No. 22 John Street. This is a bracelet formed of small cubes of richly-tinted glowing gold, so deftly and artfully put together in four rows that the whole may be crumpled, rolled together, played with, as if it were a silken garter or a riband, and which assumes, when displayed on the wrist, all the rounded contour of the arm, whose beauty it was fashioned to enhance. It is difficult to convey any adequate idea in words of the singular lustrousness and intensity which is thus communicated, together with a softness as singular, to the splendor of the metal. It ceases, indeed, to be a metal at all, and becomes an apparent zonelet of sight and color—ruby-red in the shadows, and in the lights pure sunshine.—[*Com.*]

Wide-Awake Youth's Paper.—For judicious editing, select and popular contributors, and sprightly, entertaining reading, the *Youth's Companion* has no superior among the Youth's publications.—[*Com.*]

Boker's Bitters have been sold in the American market more than half a century. For a long period they were imported, but have been manufactured here for about twenty years. Probably no other proprietary article of the kind has ever obtained an equal reputation for standard quality and excellence.—[*Com.*]

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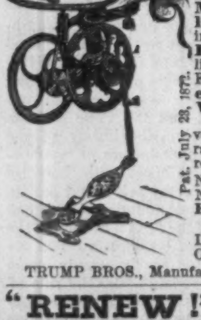

Pat. July 23, 1872.

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☞ **To the Holders of Tickets to the Grand Gift Concert of the Masonic Relief Association of Norfolk, Va.:**

Office of the Masonic Relief Association of Norfolk, Va.
Norfolk, Nov. 18, 1874.

The Board of Directors of this Association, feeling assured that the patrons of their enterprise and the public generally are satisfied that in its management the interests of all concerned will be strictly guarded, with honesty and fairness; and relying upon the belief that all who have aided us in our effort to complete the Masonic Temple in this city, are willing to rely upon our judgment as to the expediency of another postponement for a few days, notwithstanding our announcement that the Concert would positively be given on the 19th inst., have decided that a short delay will be more satisfactory to all holders of tickets than to have a partial drawing on Thursday next.

The following reasons have induced us to this action:

First.—While our receipts have been large, they have not been of sufficient amount to enable us to give a *full* drawing.

Second.—A drawing on the 19th inst. would not yield enough to accomplish the object for which our Association was organized and chartered; and,

Third.—The encouragement which we have received convinces us that in *forty days* more we shall, without any failure, give a drawing which in its results will be acceptable to all our friends.

We have therefore fixed upon

Tuesday, December 29th,

as the day when the Concert and distribution will take place, whether all the tickets are sold or not, or the money will be refunded upon application and presentation of the tickets at the Agency where purchased.

By order of the Board of Directors,

HENRY V. MOORE, Secretary.

For Tickets, Circulars, &c., address
HENRY V. MOORE, Sec'y, Norfolk, Va.,
Or the Branch Office of the Association,
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A Famous
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This famous **Tonic and Invigorator** acts like magic, rapidly restoring the Health and Strength, and **building up, invigorating,** and **vitalizing** the whole system, imparting Tone, Vigor, and Energy, and making the patient feel like a new being. For Consumption, Weak Lungs, Chronic Coughs, and all Chest and Throat Diseases it is the grandest and best remedy known. Prices $1 and $2 per bottle. Prepared only by

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FANCY WOODS

Can be supplied with the following HARD and RARE WOODS, planed ready for use, in ⅛, 3/16, ¼, ⅜ inch and upward: Cash to accompany orders. Rosewood, Satin-wood, Holly, Walnut, Mahogany, Ebony, Red and White Cedar, Bird's-eye Maple, &c.

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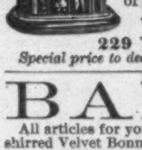
186 to 200 Lewis St., foot 5th & 6th Sts., E. R., N. Y.

☞ Orders by mail will have prompt and careful attention. Enclose stamp for Catalogue and Price-List.



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Indicate the changes in the weather, and are pretty mantel ornaments. The little lady appears in fair and the man in stormy weather, and they never make mistakes. Sent prepaid to any address, safely packed, upon receipt of $2 00 (Two), by

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Special price to dealers.

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All articles for young children. Ask to see the new shirred Velvet Bonnet.

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Be the Times Dull or Brisk, it appears to make no difference in the sales of Dr. FELIX GOURAUD'S Beautifying Preparations. A man must, indeed, be hard up ere he would go with a pimpled, blotched face, when he can so easily get rid of them by purchasing for fifty cents a cake of his MAGICAL ITALIAN MEDICATED SOAP, so well known to cure all rebellions of the blood. And still scarcer must money be ere a lady goes with sallow, frowsy, tanned, rough complexion, when

GOURAUD'S
ORIENTAL CREAM

will give her a complexion as white as the falling snow and as soft as satin, and his POUDRE SUBTILE will uproot every hair sprouting on her upper lip or any part of the body, and his LIQUID VEGETABLE ROUGE will impart the blushing tinge of the rose. This is not the logic of the schools, but absolute fact.

Prepared by Dr. FELIX GOURAUD, 48 Bond St., late of 453 Broadway and Walker Street, and to be had of druggists.

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New, Attractive, Useful Goods.—Never canvassed; splendid terms; loss impossible; unsold goods returnable. Samples, postpaid, 50 cents. ☞ Circulars free. SIMPSON & SMITH, 66 Cortlandt Street, New York.

THE TOLL-GATE! **Prize Picture** sent free! An ingenious gem! 50 objects to find! Address, with stamp, E. C. ABBEY, Buffalo, N. Y.

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Having completed their factory at Place Cornavin, Geneva, Switzerland, are now receiving full lines of Watches of their own manufacture.

In addition to their Stem-winding Standard Watch for gentlemen, they offer a full assortment of complicated Watches.

CHRONOGRAPHS marking fifth seconds,
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Silver Watches for Boys, fine movements, in very desirable sizes, both stem and key winders.

All inquiries by mail will receive prompt and comprehensive replies.

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LIGHT-BROWN COD LIVER OIL

The only real test, universal medical experience during twenty-five years, has conclusively proved DR. DE JONGH'S COD-LIVER OIL to be, beyond all comparison, the purest, the most palatable, the most easily digested, and the most rapidly efficacious of all kinds.

SELECT MEDICAL OPINIONS.

SIR HENRY MARSH Bart, M.D.,
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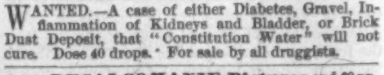

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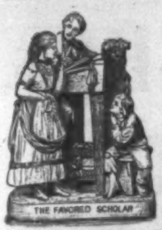

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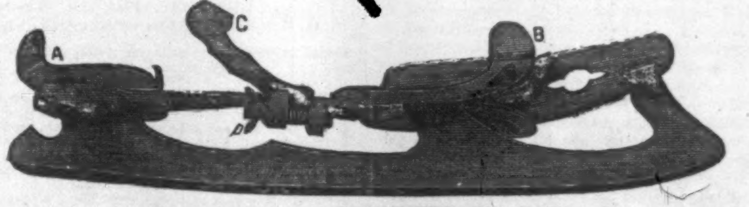

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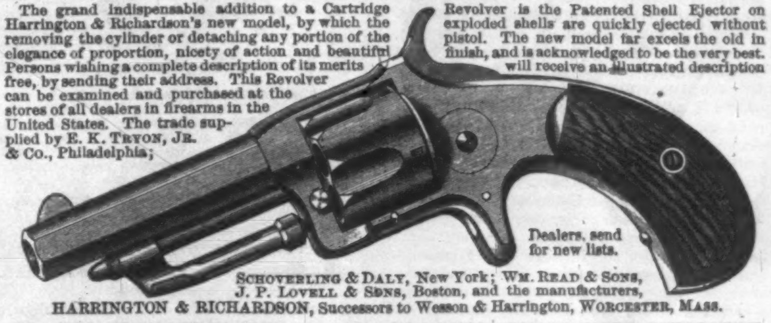

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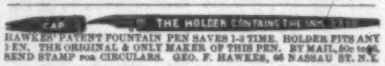
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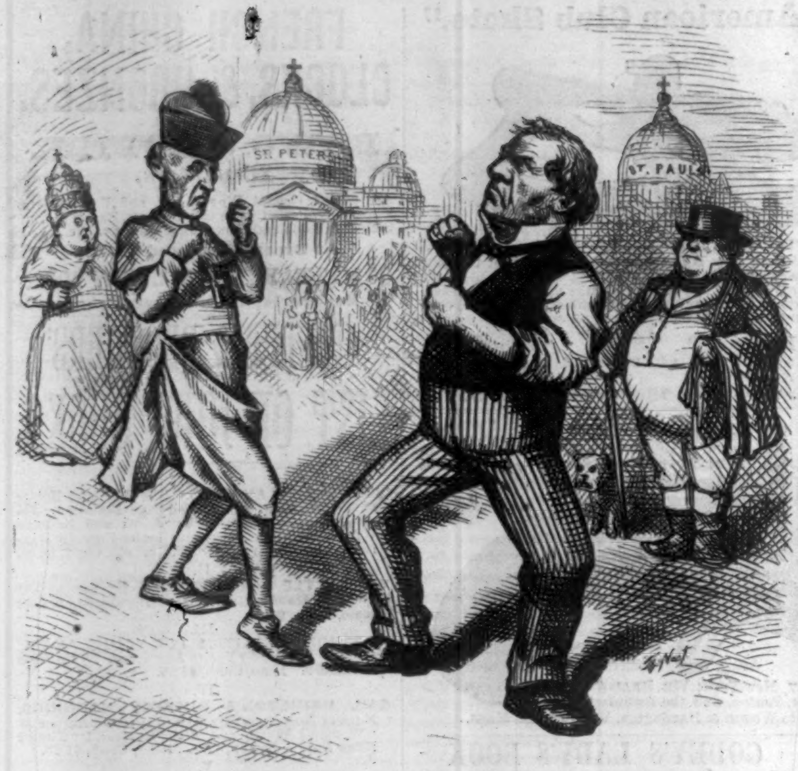

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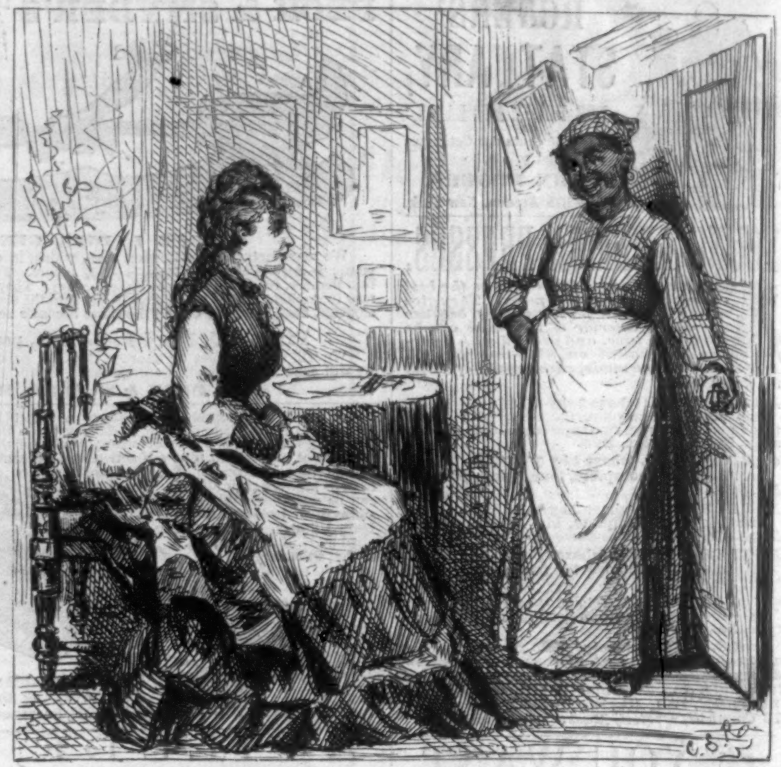

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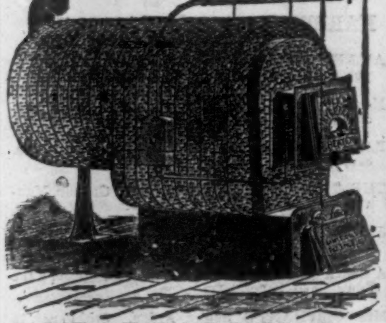

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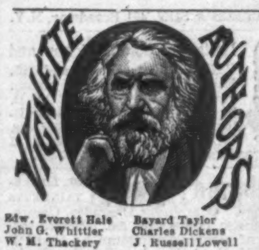

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THE VATICAN DECREES,

IN

THEIR BEARING ON CIVIL ALLEGIANCE:

A POLITICAL EXPOSTULATION.

BY THE RIGHT HONORABLE W. E. GLADSTONE.

I. THE OCCASION AND SCOPE OF THIS TRACT.

IN the prosecution of a purpose not polemical but pacific I have been led to employ words which belong more or less to the region of religious controversy, and which, though they were themselves few, seem to require, from the various feelings they have aroused, that I should carefully define, elucidate, and defend them. The task is not of a kind agreeable to me; but I proceed to perform it. Among the causes which have tended to disturb and perplex the public mind in the consideration of our own religious difficulties one has been a certain alarm at the aggressive activity and imagined growth of the Roman Church in this country. All are aware of our susceptibility on this side; and it was not, I think, improper for one who desires to remove every thing that can interfere with a calm and judicial temper, and who believes the alarm to be groundless, to state pointedly, though briefly, some reasons for that belief.

Accordingly, I did not scruple to use the following language in a paper inserted in the number of the *Contemporary Review* for the month of October. I was speaking of "the question whether a handful of the clergy are or are not engaged in an utterly hopeless and visionary effort to Romanize the Church and people of England:"

> "At no time since the bloody reign of Mary has such a scheme been possible. But if it had been possible in the seventeenth or eighteenth centuries, it would still have become impossible in the nineteenth, when Rome has substituted for the proud boast of *semper eadem* a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history."[*]

Had I been, when I wrote this passage, as I now am, addressing myself in considerable measure to my Roman Catholic fellow-countrymen, I should have striven to avoid the seeming roughness of some of these expressions; but as the question is now about their substance, from which I am not in any particular disposed to recede, any attempt to recast their general form would probably mislead. I proceed, then, to deal with them on their merits.

More than one friend of mine among those who have been led to join the Roman Catholic communion has made this passage the subject, more or less, of expostulation. Now, in my opinion, the assertions which it makes are, as coming from a layman who has spent most and the best years of his life in the observation and practice of politics, not aggressive, but defensive.

It is neither the abettors of the Papal Chair, nor any one who, however far from being an abettor of the Papal Chair, actually writes from a papal point of view, that has a right to remonstrate with the world at large; but it is the world at large, on the contrary, that has the fullest right to remonstrate, first with his Holiness, secondly with those who share his proceedings, thirdly even with such as passively allow and accept them.

I, therefore, as one of the world at large, propose to expostulate in my turn. I shall strive to show to such of my Roman Catholic fellow-subjects as may kindly give me a hearing that, after the singular steps which the authorities of their Church have in these last years thought fit to take, the people of this country, who fully believe in their loyalty, are entitled on purely civil grounds to expect from them some declaration or manifestation of opinion in reply to that ecclesiastical party in their Church who have laid down, in their name, principles adverse to the purity and integrity of civil allegiance.

Undoubtedly my allegations are of great breadth. Such broad allegations require a broad and a deep foundation. The first question which they raise is, Are they, as to the material part of them, true? But even their truth might not suffice to show that their publication was opportune. The second question, then, which they raise is, Are they, for any practical purpose, material? And there is yet a third, though a minor question, which arises out of the propositions in connection with their authorship, Were they suitable to be set forth by the present writer?

To these three questions I will now set myself to reply. And the matter of my reply will, as I conceive, constitute and convey an appeal to the understandings of my Roman Catholic fellow-countrymen which I trust that, at the least, some among them may deem not altogether unworthy of their consideration.

From the language used by some of the organs of Roman Catholic opinion, it is, I am afraid, plain that in some quarters they have given deep offense. Displeasure, indignation, even fury, might be said to mark the language which in the heat of the moment has been expressed here and there. They have been hastily treated as an attack made upon Roman Catholics generally, nay, as an insult offered them. It is obvious to reply that of Roman Catholics generally they state nothing. Together with a reference to "converts," of which I shall say more, they constitute generally a free and strong animadversion on the conduct of the Papal Chair, and of its advisers and abettors. If I am told that he who animadverts upon these assails thereby or insults Roman Catholics at large, who do not choose their ecclesiastical rulers, and are not recognized as having any voice in the government of their Church, I can not be bound by or accept a proposition which seems to me to be so little in accordance with reason.

Before all things, however, I should desire it to be understood that, in the remarks now offered, I desire to eschew not only religious bigotry, but likewise theological controversy. Indeed, with theology, except in its civil bearing, with theology as such, I have here nothing whatever to do. But it is the peculiarity of Roman theology that, by thrusting itself into the temporal domain, it naturally and even necessarily comes to be a frequent theme of political discussion. To quiet-minded Roman Catholics it must be a subject of infinite annoyance that their religion is, on this ground more than any other, the subject of criticism; more than any other the occasion of conflicts with the state and of civil disquietude. I feel sincerely how much hardship their case entails. But this hardship is brought upon them altogether by the conduct of the authorities of their own Church. Why did theology enter so largely into the debates of Parliament on Roman Catholic emancipation? Certainly not because our statesmen and debaters of fifty years ago had an abstract love of such controversies, but because it was extensively believed that the Pope of Rome had been and was a trespasser upon ground which belonged to the civil authority, and that he affected to determine by spiritual prerogative questions of the civil sphere. This fact, if fact it be, and not the truth or falsehood, the reasonableness or unreasonableness, of any article of purely religious belief, is the whole and sole cause of the mischief. To this fact, and to this fact alone, my language is referable; but for this fact it would have been neither my duty nor my desire to use it. All other Christian bodies are content with freedom in their own religious domain. Orientals, Lutherans, Calvinists, Presbyterians, Episcopalians, Non-conformists, one and all, in the present day, contentedly and thankfully accept the benefits of civil order; never pretend that the state is not its own master; make no religious claims to temporal possessions or advantages; and, consequently, never are in perilous collision with the state. Nay, more, even so I believe it is with the mass of Roman Catholics individually. But not so with the leaders of their Church, or with those who take pride in following the leaders. Indeed, this has been made matter of boast:

> "There is not another Church so called [than the Roman], nor any community professing to be a Church, which does not submit, or obey, or hold its peace, when the civil governors of the world command."—*The Present Crisis of the Holy See*, by H. E. MANNING, D.D. London, 1861. P. 75.

The Rome of the Middle Ages claimed universal monarchy. The modern Church of Rome has abandoned nothing, retracted nothing. Is that all? Far from it. By condemning (as will be seen) those who, like Bishop Doyle in 1826, charge[*] the mediæval Popes with aggression, she unconditionally, even covertly, maintains what the mediæval Popes maintained. But even this is not the worst. The worst by far is that whereas, of the national churches and communities in the Middle Ages, there was a brisk, vigorous, and constant opposition to these outrageous claims, an opposition which stoutly asserted its own orthodoxy, which always caused itself to be respected, and which even sometimes gained the upper hand, now, in this nineteenth century of ours, and while it is growing old, this same opposition has been put out of court and judicially extinguished within the Papal Church by the recent decrees of the Vatican. And it is impossible for persons accepting those decrees justly to complain, when such documents are subjected in good faith to a strict examination as respects their compatibility with civil right and the obedience of subjects.

In defending my language I shall carefully mark its limits. But all defense is re-assertion, which properly requires a deliberate reconsideration; and no man who thus reconsiders should scruple, if he find so much as a word that may convey a false impression, to amend it. Exactness in stating truth according to the measure of our intelligence is an indispensable condition of justice and of a title to be heard.

My propositions, then, as they stood, are these:

1. That "Rome has substituted for the proud boast of *semper eadem*, a policy of violence and change in faith."
2. That she has refurbished and paraded anew every rusty tool she was fondly thought to have disused.
3. That no one can now become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another.
4. That she (Rome) has equally repudiated modern thought and ancient history.

II. THE FIRST AND THE FOURTH PROPOSITIONS.

Of the first and fourth of these propositions I shall dispose rather summarily, as they appear to belong to the theological domain. They refer to a fact, and they record an opinion. One fact to which they refer is this: that, in days within my memory, the constant, favorite, and imposing argument of Roman controversialists was the unbroken and absolute identity in belief of the Roman Church from the days of our Saviour until now. No one who has at all followed the course of this literature during the last forty years can fail to be sensible of the change in its present tenor. More and more have the assertions of continuous uniformity of doctrine receded into scarcely penetrable shadow. More and more have another series of assertions, of a living authority, ever ready to open, adopt, and shape Christian doctrine according to the times, taken their place. Without discussing the abstract compatibility of these lines of argument, I note two of the immense practical differences between them. In the first, the office claimed by the Church is principally that of a witness to facts; in the second, principally that of a judge, if not a revealer, of doctrine. In the first, the processes which the Church undertakes are subject to a constant challenge and appeal to history; in the second, no amount of historical testimony can avail against the unmeasured power of the theory of development. Most important, most pregnant considerations, these, at least for two classes of persons: for those who think that exaggerated doctrines of Church power are among the real and serious dangers of the age; and for those who think that against all forms, both of superstition and of unbelief, one main preservative is to be found in maintaining the truth and authority of history, and the inestimable value of the historic spirit.

So much for the fact: as for the opinion, that the recent Papal decrees are at war with modern thought, and that, purporting to enlarge the necessary creed of Christendom, they involve a violent breach with history, this is a matter unfit for me to discuss, as it is a question of divinity, but not unfit for me to have mentioned in my article, since the opinion given there is the opinion of those with whom I was endeavoring to reason, namely, the great majority of the British public.

If it is thought that the word violence was open to exception, I regret I can not give it up. The justification of the ancient definitions of the Church, which have endured the storms of 1500 years, was to be found in this, that they were not arbitrary or willful, but that they wholly sprang from and related to theories rampant at the time, and regarded as menacing to Christian belief. Even the Canons of the Council of Trent have in the main this amount, apart from their matter, of presumptive warrant. But the decrees of the present perilous pontificate have been passed to favor and precipitate prevailing currents of opinion in the ecclesiastical world of Rome. The growth of what is often termed among Protestants Mariolatry, and of belief in Papal Infallibility, was notoriously advancing, but it seems not fast enough to satisfy the dominant party. To aim the deadly blows of 1854[*] and 1870 at the old historic, scientific, and moderate school was surely an act of violence; and with this censure the proceeding of 1870 has actually been visited by the first living theologian now within the Roman communion. I mean Dr. John Henry Newman, who has used these significant words, among others, "Why should an aggressive and insolent faction be allowed to make the heart of the just sad, whom the Lord hath not made sorrowful?"[†]

III. THE SECOND PROPOSITION.

I take next my second proposition, that Rome has refurbished and paraded anew every rusty tool she was fondly thought to have disused.

Is this, then, a fact, or is it not?

I must assume that it is denied, and therefore I can not wholly pass by the work of proof. But I will state, in the fewest possible words, and with references, a few propositions, all the holders of which have been condemned by the See of Rome during my own generation, and especially within the last twelve or fifteen years. And in order that I may do nothing toward importing passion into what is matter of pure argument, I will avoid citing any of the fearfully energetic epithets in which the condemnations are sometimes clothed.

1. Those who maintain the liberty of the press. Encyclical Letter of Pope Gregory XVI. in 1831; and of Pope Pius IX. in 1864.
2. Or the liberty of conscience and of worship. Encyclical of Pius IX., December 8, 1864.
3. Or the liberty of speech. "Syllabus" of March 18, 1861. Prop. lxxix. Encyclical of Pope Pius IX., December 8, 1864.
4. Or who contend that papal judgments and decrees may without sin be disobeyed or differed from, unless they treat of the rules (*dogmata*) of faith or morals. Ibid.
5. Or who assign to the state the power of defining the civil rights (*jura*) and province of the Church. "Syllabus" of Pope Pius IX., March 8, 1861. Ibid. Prop. xix.
6. Or who hold that Roman pontiffs and Œcumenical Councils have transgressed the limits of their power, and usurped the rights of princes. Ibid. Prop. xxiii.

(It must be borne in mind that "Œcumenical Councils" here mean Roman Councils not recognized by the rest of the Church. The Councils of the early Church did not interfere with the jurisdiction of the civil power.)

7. Or that the Church may not employ force. (*Ecclesia vis inferendæ potestatem non habet.*) "Syllabus." Prop. xxiv.
8. Or that power, not inherent in the office of the episcopate, but granted to it by the civil authority, may be withdrawn from it at the discretion of that authority. Ibid. Prop. xxv.
9. Or that the (*immunitas*) civil immunity of the Church and its ministers depends upon civil right. Ibid. Prop. xxx.
10. Or that in the conflict of laws, civil and ecclesiastical, the civil law should prevail. Ibid. Prop. xlii.
11. Or that any method of instruction of youth, solely secular, may be approved. Ibid. Prop. xlviii.
12. Or that knowledge of things philosophical and civil may and should decline to be guided by divine and ecclesiastical authority. Ibid. Prop. lxvii.
13. Or that marriage is not in its essence a sacrament. Ibid. Prop. lxvi.
14. Or that marriage not sacramentally contracted (*si sacramentum excludatur*) has a binding force. Ibid. Prop. lxxiii.
15. Or that the abolition of the temporal power of the Popedom would be highly advantageous to the Church. Ibid. Prop. lxxvi. Also lxx.
16. Or that any other religion than the Roman religion may be established by a state. Ibid. Prop. lxxvii.
17. Or that in "countries called Catholic" the free exercise of other religions may laudably be allowed. "Syllabus." Prop. lxxviii.
18. Or that the Roman Pontiff ought to come to terms with progress, liberalism, and modern civilization. Ibid. Prop. lxxx. (For the original passages from the Encyclical and Syllabus of Pius IX., see Appendix A.)

This list is now perhaps sufficiently extended, although I have as yet not touched the decrees of 1870. But before quitting it I must offer three observations on what it contains.

Firstly: I do not place all the propositions in one and the same category; for there are a portion of them which, as far as I can judge, might, by the combined aid of favorable construction and vigorous explanation, be brought within bounds. And I hold that favorable construction of the terms used in controversies is the right general rule. But this can only be so when construction is an open question. When the author of certain propositions claims, as in the case before us, a sole and unlimited power to interpret them in such manner and by such rules as he may from time to time think fit, the only defense for all others concerned is at once to judge for themselves how much of unreason or of mischief the words, naturally understood, may contain.

Secondly: It may appear upon a hasty perusal that neither the infliction of penalty in life, limb, liberty, or goods on disobedient members of the Christian Church, nor the title to depose sovereigns and release subjects from their allegiance, with all its revolting consequences, has been here re-affirmed. In terms there is no mention of them; but in the substance of the propositions, I grieve to say, they are beyond doubt included. For it is notorious that they have been declared and decreed by "Rome"—that is to say, by Popes and Papal Councils; and the stringent condemnations of the Syllabus include all those who hold that Popes and Papal Councils (declared œcumenical) have transgressed the just limits of their power or usurped the rights of princes. What have been their opinions and decrees about persecution I need hardly say, and, indeed, the right to employ physical force is even here undisguisedly claimed (No. 7).

Even while I am writing I am reminded, from an unquestionable source, of the words of Pope Pius IX. himself on the deposing power. I add only a few italics; the words appear as given in a translation, without the original.

The present pontiff used these words in replying to the address from the Academia of the Catholic Religion (July 21, 1873):

> "There are many errors regarding the Infallibility: but the most malicious of all is that which includes in that dogma the *right* of deposing sovereigns and declaring the people no longer bound by the obligation of fidelity. This *right* has now and again in critical circumstances been exercised by the pontiffs, but it has nothing to do with Papal Infallibility. Its origin was not the infallibility, but the authority of the Pope. This authority, in accordance with public right, which was then vigorous, and with the acquiescence of all Christian nations, who reverenced in the Pope the supreme judge of the Christian commonwealth, extended so far as to pass judgment even in civil affairs on the acts of princes and of nations."[*]

Lastly, I must observe that these are not mere opinions of the Pope himself, nor even are they opinions which he might paternally recommend to the pious consideration of the faithful. With the promulgation of his opinions is unhappily combined, in the Encyclical Letter, which virtually, though not expressly, includes the whole, a command to all his spiritual children (from which command we the disobedient children are in no way excluded) to hold them.

> "Itaque omnes et singulas pravas opiniones et doctrinas singillatim hisce literis commemoratas auctoritate nostra Apostolica reprobamus, proscribimus, atque damnamus; easque ab omnibus Catholicæ Ecclesiæ filiis veluti reprobatas, proscriptas, atque damnatas omnino haberi volumus et mandamus."—*Encycl.* December 8, 1864.

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[*] *Contemporary Review*, October, 1874, p. 674.

[*] Lords' Committee, March 18, 1826. Report, p. 190.

[*] Decree of the Immaculate Conception.

[†] See the remarkable letter of Dr. Newman to Bishop Ullathorne, in *The Guardian* of April 6, 1870.

[*] *Civilization and the See of Rome.* By Lord Robert Montagu. Dublin, 1874. A lecture delivered under the auspices of the Catholic Union of Ireland. I have a little misgiving about the version, but not of a nature to affect the substance.

And the decrees of 1870 will presently show us what they established as the binding force of the mandate thus conveyed to the Christian world.

IV. THE THIRD PROPOSITION.

I now pass to the operation of these extraordinary declarations on personal or private duty.

When the cup of endurance which had so long been filling began, with the Council of the Vatican in 1870, to overflow, the most learned living theologian of the Roman communion, Dr. Von Döllinger, long the foremost champion of his Church, refused compliance, and submitted, with his temper undisturbed and his freedom unimpaired, to the extreme and most painful penalty of excommunication. With him many of the most learned and respected theologians of the Roman communion in Germany underwent the same sentence. The very few who elsewhere (I do not speak of Switzerland) suffered in like manner deserve an admiration rising in proportion to their fewness. It seems as though Germany, from which Luther blew the mighty trumpet that even now echoes through the land, still retained her primacy in the domain of conscience, still supplied the *centuria prærogativa* of the great *comitia* of the world.

But let no man wonder or complain. Without imputing to any one the moral murder—for such it is—of stifling conscience and conviction, I for one can not be surprised that the fermentation which is working through the mind of the Latin Church has as yet (elsewhere than in Germany) but in few instances come to the surface. By the mass of mankind it is morally impossible that questions such as these can be adequately examined; so it ever has been, and so in the main will it continue, until the principles of manufacturing machinery shall have been applied, and with analogous results, to intellectual and moral processes. Followers they are and must be, and in a certain sense ought to be. But what as to the leaders of society, the men of education and of leisure? I will try to suggest some answer in few words. A change of religious profession is under all circumstances a great and awful thing. Much more is the question, however, between conflicting or apparently conflicting duties arduous when the religion of a man has been changed for him over his head, and without the very least of his participation. Far be it, then, from me to make any Roman Catholic, except the great hierarchic power and those who have egged it on, responsible for the portentous proceedings which we have witnessed. My conviction is that, even of those who may not shake off the yoke, multitudes will vindicate at any rate their loyalty at the expense of the consistency which perhaps in difficult matters of religion few among us perfectly maintain. But this belongs to the future; for the present nothing could, in my opinion, be more unjust than to hold the members of the Roman Church in general already responsible for the recent innovations. The duty of observers who think the claims involved in these decrees arrogant and false, and such as not even impotence, real or supposed, ought to shield from criticism, is frankly to state the case, and, by way of friendly challenge, to entreat their Roman Catholic fellow-countrymen to replace themselves in the position which, five-and-forty years ago, this nation, by the voice and action of its Parliament, declared its belief that they held.

Upon a strict re-examination of the language as apart from the substance of my fourth proposition, I find it faulty, inasmuch as it seems to imply that a "convert" now joining the Papal Church, not only gives up certain rights and duties of freedom, but surrenders them by a conscious and deliberate act. What I have less accurately said that he renounced, I might have more accurately said that he forfeited. To speak strictly, the claim now made upon him by the authority which he solemnly and with the highest responsibility acknowledges requires him to surrender his mental and moral freedom, and to place his loyalty and civil duty at the mercy of another. There may have been and may be persons who in their sanguine trust will not shrink from this result, and will console themselves with the notion that their loyalty and civil duty are to be committed to the custody of one much wiser than themselves. But I am sure that there are also "converts" who, when they perceive, will by word and act reject the consequences which relentless logic draws for them. If, however, my proposition be true, there is no escape from the dilemma. Is it, then, true, or is it not true, that Rome requires a convert who now joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another?

In order to place this matter in as clear a light as I can, it will be necessary to go back a little upon our recent history.

A century ago we began to relax that system of penal laws against Roman Catholics, at once pettifogging, base, and cruel, which Mr. Burke has scathed and blasted with his immortal eloquence.

When this process had reached the point at which the question was whether they should be admitted into Parliament, there arose a great and prolonged national controversy; and some men, who at no time of their lives were narrow-minded, such as Sir Robert Peel, the minister, resisted the concession. The arguments in its favor were obvious and strong, and they ultimately prevailed. But the strength of the opposing party had lain in the allegation that, from the nature and claims of the papal power, it was not possible for the consistent Roman Catholic to pay to the Crown of this country an entire allegiance, and that the admission of persons thus self-disabled to Parliament was inconsistent with the safety of the state and nation, which had not very long before, it may be observed, emerged from a struggle for existence.

An answer to this argument was indispensable; and it was supplied mainly from two sources. The Josephine laws,* then still subsisting in the Austrian empire, and the arrangements which had been made after the peace of 1815 by Prussia and the German states with Pius VII. and Gonsalvi, proved that the papal court could submit to circumstances, and could allow material restraints even upon the exercise of its ecclesiastical prerogatives. Here, then, was a reply in the sense of the phrase *solvitur ambulando*. Much information of this class was collected for the information of Parliament and the country.† But there were also measures taken to learn, from the highest Roman Catholic authorities of this country, what was the exact situation of the members of that communion with respect to some of the better known exorbitancies of papal assumption. Did the Pope claim any temporal jurisdiction? Did he still pretend to the exercise of a power to depose kings, release subjects from their allegiance, and incite them to revolt? Was faith to be kept with heretics? Did the Church still teach the doctrines of persecution? Now to no one of these questions could the answer really be of the smallest immediate moment to this powerful and solidly compacted kingdom. They were topics selected by way of sample; and the intention was to elicit declarations showing generally that the fangs of the mediæval Popedom had been drawn, and its claws torn away; that the Roman system, however strict in its dogma, was perfectly compatible with civil liberty, and with the institutions of a free state moulded on a different religious basis from its own.

Answers in abundance were obtained, tending to show that the doctrines of deposition and persecution, of keeping no faith with heretics, and of universal dominion, were obsolete beyond revival; that every assurance could be given respecting them, except such as require the shame of a formal retractation; that they were in effect mere bugbears, unworthy to be taken into account by a nation which prided itself on being made up of practical men.

But it was unquestionably felt that something more than the renunciation of these particular opinions was necessary in order to secure the full concession of civil rights to Roman Catholics. As to their individual loyalty, a state disposed to generous or candid interpretation had no reason to be uneasy. It was only with regard to requisitions which might be made on them from another quarter, that apprehension could exist. It was reasonable that England should desire to know not only what the Pope‡ might do for himself, but to what demands, by the constitution of their Church, they were liable; and how far it was possible that such demands could touch their civil duty. The theory which placed every human being, in things spiritual and things temporal, at the feet of the Roman Pontiff, had not been an *idolum specûs*, a mere theory of the chamber. Brain power never surpassed in the political history of the world had been devoted for centuries to the single purpose of working it into the practice of Christendom; had in the West achieved for an impossible problem a partial success; and had in the East punished the obstinate independence of the Church by that Latin conquest of Constantinople, which effectually prepared the way for the downfall of the Eastern Empire and the establishment of the Turks in Europe. What was really material, therefore, was, not whether the Papal Chair laid claim to this or that particular power, but whether it laid claim to some power that included them all, and whether that claim had received such sanction from the authorities of the Latin Church that there remained within her borders absolutely no tenable standing-ground from which war against it could be maintained. Did the Pope then claim infallibility? Or did he, either without infallibility or with it (and, if with it, so much the worse), claim a universal obedience from his flock? And were these claims, either or both, affirmed in his Church by authority which even the least Papal of the members of that Church must admit to be binding upon conscience?

The first two of these questions were covered by the third; and well it was that they were so covered, for to them no satisfactory answer could even then be given. The Popes had kept up, with comparatively little intermission, for well-nigh a thousand years, their claim to dogmatic infallibility; and had, at periods within the same tract of time, often enough made, and never retracted, that other claim which is theoretically less but practically larger: their claim to an obedience virtually universal from the baptized members of the Church. To the third question it was fortunately more practicable to prescribe a satisfactory reply. It was well known that, in the days of its glory and intellectual power, the great Gallican Church had not only not admitted, but had denied, Papal Infallibility, and had declared that the local laws and usages of the Church could not be set aside by [illegible] of the Pontiff. Nay, further, it was be[illegible] in the main these had been, down [illegible] close of the last century, the prevailing opinions of the Cisalpine Churches in communion with Rome. The Council of Constance had in act as well as word shown that the Pope's judgments, and the Pope himself, were triable by the assembled representatives of the Christian world. And the Council of Trent, notwithstanding the predominance in it of Italian and Roman influences, if it had not denied, yet had not affirmed either proposition.

All that remained was to know what were the sentiments entertained on these vital points by the leaders and guides of Roman Catholic opinion nearest to our own doors. And here testimony was offered, which must not and can not be forgotten. In part this was the testimony of witnesses before the Committee of the House of Lords in 1825. I need quote two answers only, given by the prelate, who more than any other represented his Church, and influenced the mind of this country in favor of concession at the time, namely, Bishop Doyle. He was asked:*

"In what and how far does the Roman Catholic profess to obey the Pope?"

He replied:

"The Catholic professes to obey the Pope in matters which regard his religious faith, and in those matters of ecclesiastical discipline which have already been defined by the competent authorities."

And again:

"Does that justify the objection that is made to Catholics, that their allegiance is divided?"

"I do not think it does in any way. We are bound to obey the Pope in those things that I have already mentioned. But our obedience to the law, and the allegiance which we owe the sovereign, are complete, and full, and perfect, and undivided, inasmuch as they extend to all political, legal, and civil rights of the King or of his subjects. I think the allegiance due to the King and the allegiance due to the Pope are as distinct and as divided in their nature as any two things can possibly be."

Such is the opinion of the dead prelate. We shall presently hear the opinion of a living one. But the sentiments of the dead man powerfully operated on the open and trustful temper of this people to induce them to grant, and at the cost of so much popular feeling and national tradi[illegible]eat and just concession of 1829. That concession, without such declarations, it would, to say the least, have been far more difficult to obtain.

Now, bodies are usually held to be bound by the evidence of their own selected and typical witnesses. But in this instance the colleagues of those witnesses thought fit also to speak collectively.

First let us quote from the collective "Declaration," in the year 1826, of the Vicars Apostolic, who, with Episcopal authority, governed the Roman Catholics of Great Britain.

> "The allegiance which Catholics hold to be due, and are bound to pay, to their sovereign and to the civil authority of the state is perfect and undivided....
>
> "They declare that neither the Pope nor any other prelate or ecclesiastical person of the Roman Catholic Church....has any right to interfere, directly or indirectly, in the civil government,....nor to oppose in any manner the performance of the civil duties which are due to the king."

Not less explicit was the Hierarchy of the Roman Communion in its "Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland," dated January 25, 1823. This address contains a declaration, from which I extract the following words:

> "It is a duty which they owe to themselves, as well as to their Protestant fellow-subjects, whose good opinion they value, to endeavor once more to remove the false imputations that have been frequently cast upon the faith and discipline of that Church which is intrusted to their care, that all may be enabled to know with accuracy their genuine principles."

In Article II.:

> "They declare on oath their belief that it is not an article of the Catholic faith, neither are they thereby required to believe, that the Pope is infallible."

And, after various recitals, they set forth:

> "After this full, explicit, and sworn declaration, we are utterly at a loss to conceive on what possible ground we could be justly charged with bearing toward our most gracious sovereign only a divided allegiance."

Thus, besides much else which I will not stop to quote, Papal infallibility was most solemnly declared to be a matter on which each man might think as he pleased; the Pope's power to claim obedience was strictly and narrowly limited: it was expressly denied that he had any title, direct or indirect, to interfere in civil government. Of the right of the Pope to define the limits which divide the civil from the spiritual by his own authority, not one word is said by the prelates of either country.

Since that time, all these propositions have been reversed! The Pope's infallibility, when he speaks *ex cathedrâ* on faith and morals, has been declared, with the assent of the bishops of the Roman Church, to be an article of faith, binding on the conscience of every Christian; his claim to the obedience of his spiritual subjects has been declared in like manner without any practical limit or reserve; and his supremacy, without any reserve of civil rights, has been similarly affirmed to include every thing which relates to the discipline and government of the Church throughout the world. And these doctrines, we now know on the highest authority, it is of necessity for salvation to believe.

Independently, however, of the Vatican Decrees themselves, it is necessary for all who wish to understand what has been the amount of the wonderful change now consummated in the constitution of the Latin Church, and what is the present degradation of its Episcopal order, to observe also the change, amounting to revolution, of form in the present, as compared with other conciliatory decrees. Indeed, that spirit of centralization, the excesses of which are as fatal to vigorous life in the Church as in the State, seems now nearly to have reached the last and furthest point of possible advancement and exaltation.

When, in fact, we speak of the decrees of the Council of the Vatican, we use a phrase which will not bear strict examination. The Canons of the Council of Trent were, at least, the real canons of a real council; and the strain in which they are promulgated is this: *Hæc [illegible]rosancta, ecumenica, et generalis Tridentina Synodus, in Spiritu Sancto legitimè congregata in eâ præsidentibus eisdem tribus apostolicis Legatis, hortatur*, or *docet*, or *statuit*, or *decernit*, and the like: and its canons, as published in Rome, are "*Canones et decreta Sacrosancti ecumenici Concilii Tridentini*" ("Romæ: in Collegio urbano de Propagandâ Fide." 1833), and so forth. But what we have now to do with is the *Constitutio Dogmatica Prima de Ecclesiâ Christi, edita in Sessione tertiâ* of the Vatican Council. It is not a constitution made by the Council, but one promulgated in the Council.* And who is it that legislates and decrees? It is *Pius Episcopus, servus servorum Dei*; and the seductive plural of his *docemus et declaramus* is simply the dignified and ceremonious "We" of royal declarations. The document is dated *Pontificatûs nostri Anno XXV.*; and the humble share of the assembled episcopate in the transaction is represented by *sacro approbante concilio*. And now for the propositions themselves.

First comes the Pope's infallibility:

> "Docemus, et divinitus revelatum dogma esse definimus, Romanum Pontificem, cum ex Cathedrâ loquitur, id est cum, omnium Christianorum Pastoris et Doctoris munere fungens, pro supremâ suâ Apostolicâ auctoritate doctrinam de fide vel moribus ab universâ Ecclesiâ tenendam definit, per assistentiam divinam, ipsi in Beato Petro promissam, eâ infallibilitate pollere, quâ Divinus Redemptor Ecclesiam suam in definiendâ doctrinâ de fide vel moribus instructam esse voluit: ideoque ejus Romani Pontificis definitiones ex sese non autem ex consensu Ecclesiæ irreformabiles esse."—Constitutio de Ecclesiâ, c. iv.

Will it, then, be said that the infallibility of the Pope accrues only when he speaks *ex cathedrâ*? No doubt this is a very material consideration for those who have been told that the private conscience is to derive comfort and assurance from the emanations of the Papal Chair; for there is no established or accepted definition of the phrase *ex cathedrâ*, and he has no power to obtain and no guide to direct him in his choice among some twelve theories on the subject, which, it is said, are bandied to and fro among Roman theologians, except the despised and discarded agency of his private judgment. But while thus sorely tantalized, he is not one whit protected. For there is still one person, and one only, who can unquestionably declare *ex cathedrâ* what is *ex cathedrâ* and what is not, and who can declare it when and as he pleases. That person is the Pope himself. The provision is, that no document he issues shall be valid without a seal, but the seal remains under his own sole lock and key.

Again, it may be sought to plead that the Pope is, after all, only operating by sanctions which unquestionably belong to the religious domain. He does not propose to invade the country, to seize Woolwich, or burn Portsmouth. He will only, at the worst, excommunicate opponents, as he has excommunicated Dr. Von Döllinger and others. Is this a good answer? After all, even in the Middle Ages, it was not by the direct action of fleets and armies of their own that the Popes contended with kings who were refractory; it was mainly by interdicts, and by the refusal, which they entailed when the bishops were not brave enough to refuse their publication, of religious offices to the people. It was thus that England suffered under John, France under Philip Augustus, Leon under Alphonso the Noble, and every country in its turn. But the inference may be drawn that they who, while using spiritual weapons for such an end do not employ temporal means, only fail to employ them because they have them not. A religious society, which delivers volleys of spiritual censure in order to impede the performance of civil duties, does all the mischief that is in its power to do, and brings into question, in the face of the State, its title to civil protection.

Will it be said, finally, that the Infallibility touches only matter of faith and morals? Only matter of morals! Will any of the Roman casuists kindly acquaint us what are the departments and functions of human life which do not and can not fall within the domain of morals? If they will not tell us, we must look elsewhere. In his work entitled "Literature and Dogma" (pages 15, 44) Mr. M. Arnold quaintly informs us—as they tell us nowadays how many parts of our poor bodies are solid and how many aqueous—that about 75 per cent. of all we do belongs to the department of "conduct." Conduct and morals, we may suppose, are nearly co-extensive. Three-fourths, then, of life are thus handed over. But who will guarantee to us the other fourth? Certainly not St. Paul, who says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." And, "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." (1 Cor., x. 31; Col., iii. 7.) No! Such a distinction would be the unworthy device of a shallow policy, vainly used to hide the daring of that wild ambition which at Rome, not from the throne but from behind the throne, prompts the movements of the Vatican. I care not to ask if there be dregs or tatters of human life, such as can escape from the description and boundary of morals. I submit that duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us go where we will, and which only leaves us when we leave the light of life. So, then, it is the supreme direction of us in respect to all duty, which the Pontiff declares to belong to him, *sacro approbante concilio;* and this declaration he makes, not as an otiose opinion of the schools, but *cunctis fidelibus credendam et tenendam.*

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* See the work of Count [illegible] the *Austrian Ecclesiastical Law.*, London [illegible] the Leopoldine Laws in Tuscany may [illegible]ioned.

† See "Report from the Se[illegible]ttee appointed to report the Nature and Substa[illegible] the Laws and Ordinances existing in Foreign S[illegible]s respecting the Regulation of their Roman Catholic [illegible] in Ecclesiastical Matters, and their Intercourse with the See of Rome, or any other Foreign Ecclesiastical Jurisdiction." Printed for the House of Commons in 1816 and 1817.—Reprinted 185[illegible].

‡ At that period the able and eminent Bishop Doyle did not scruple to write as follows: "We are taunted with the proceedings of popes. What, my lord, have we Catholics to do with the proceedings of popes, or why should we be made accountable for them?"—Essay on the Catholic claims. To Lord Liverpool, 1826, p. 111.

* Committees of both Lords and Commons sat, the former in 1825, the latter in 1824-25. The references were identical, and ran as follows: "To inquire into the state of Ireland, more particularly with reference to the circumstances which may have led to disturbances in that part of the United Kingdom." Bishop Doyle was examined March 21, 1825, and April 21, 1825, before the Lords.

* I am aware that, as some hold, this was the case with the Council of the Lateran in A.D. 1215. But, first, this has not been established; secondly, the very gist of the evil we are dealing with consists in following (and enforcing) precedents from the age of Pope Innocent III.

But we shall now see that even if a loop-hole had at this point been left unclosed, the void is supplied by another provision of the decrees. While the reach of the Infallibility is as wide as it may please the Pope, or those who may prompt the Pope, to make it, there is something wider still, and that is the claim to an absolute and entire obedience. This obedience is to be rendered to his orders in the cases I shall proceed to point out, without any qualifying condition, such as the *ex cathedrâ.* The sounding name of Infallibility has so fascinated the public mind, and riveted it on the fourth chapter of the Constitution *de Ecclesiâ*, that its near neighbor, the third chapter, has, at least in my opinion, received very much less than justice. Let us turn to it:

> "Cujuscunque ritûs et dignitatis pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicæ subordinationis veræque obedientiæ obstringuntur, non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffusæ pertinent.... Hæc est Catholicæ veritatis doctrina, a quâ deviare, salvâ fide atque salute, nemo potest....
>
> "Docemus etiam et declaramus eum esse judicem supremum fidelium, et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse judicium recurri: Sedis vero Apostolicæ, cujus auctoritate major non est, judicium a nemine fore retractandum. Neque cuiquam de ejus licere judicare judicio."[*]

Even, therefore, where the judgments of the Pope do not present the credentials of Infallibility, they are unappealable and irreversible; no person may pass judgment upon them; and all men, clerical and lay, dispersedly or in the aggregate, are bound truly to obey them; and from this rule of Catholic truth no man can depart, save at the peril of his salvation. Surely, it is allowable to say that this third chapter on universal obedience is a formidable rival to the fourth chapter on Infallibility. Indeed, to an observer from without, it seems to leave the dignity to the other, but to reserve the stringency and efficiency to itself. The third chapter is the Merovingian Monarch, the fourth is the Carolingian Mayor of the Palace. The third has an overawing splendor; the fourth, an iron gripe. Little does it matter to me whether my superior claims infallibility, so long as he is entitled to demand and exact conformity. This, it will be observed, he demands even in cases not covered by his infallibility; cases, therefore, in which he admits it to be possible that he may be wrong, but finds it intolerable to be told so. As he must be obeyed in all his judgments, though not *ex cathedrâ*, it seems a pity he could not likewise give the comforting assurance that they are all certain to be right.

But why this ostensible reduplication, this apparent surplusage? Why did the astute contrivers of this tangled scheme conclude that they could not afford to rest content with pledging the Council to Infallibility in terms which are not only wide to a high degree, but elastic beyond all measure?

Though they must have known perfectly well that "faith and morals" carried every thing, or every thing worth having, in the purely individual sphere, they also knew just as well that, even where the individual was subjugated, they might and would still have to deal with the state.

In mediæval history this distinction is not only clear, but glaring. Outside the borders of some narrow and proscribed sect, now and then emerging, we never, or scarcely ever, hear of private and personal resistance to the Pope. The manful "Protestantism" of mediæval times had its activity almost entirely in the sphere of public, national, and state rights. Too much attention, in my opinion, can not be fastened on this point. It is the very root and kernel of the matter. Individual servitude, however abject, will not satisfy the party now dominant in the Latin Church—the state must also be a slave.

Our Saviour had recognized as distinct the two provinces of the civil rule and the Church; had nowhere intimated that the spiritual authority was to claim the disposal of physical force, and to control in its own domain the authority which is alone responsible for external peace, order, and safety among civilized communities of men. It has been alike the peculiarity, the pride, and the misfortune of the Roman Church, among Christian communities, to allow to itself an unbounded use, as far as its power would go, of earthly instruments for spiritual ends. We have seen with what ample assurances (see further, Appendix B) this nation and Parliament were fed in 1826; how well and roundly the full and undivided rights of the civil power and the separation of the two jurisdictions were affirmed. All this had at length been undone, as far as popes could undo it, in the Syllabus and the Encyclical. It remained to complete the undoing, through the subserviency or pliability of the Council.

And the work is now truly complete. Lest it should be said that supremacy in faith and morals, full dominion over personal belief and conduct, did not cover the collective action of men in states, a third province was opened, not indeed to the abstract assertion of Infallibility, but to the far more practical and decisive demand of absolute obedience. And this is the proper work of the third chapter, to which I am endeavoring to do a tardy justice. Let us listen again to its few but pregnant words on the point:

> "Non solum in rebus, quæ ad fidem et mores, sed etiam in iis, quæ ad disciplinam et regimen Ecclesiæ per totum orbem diffusæ pertinent."

Absolute obedience, it is boldly declared, is due to the Pope, at the peril of salvation, not alone in faith, in morals, but in all things which concern the discipline and government of the Church. Thus are swept into the Papal net whole multitudes of facts, whole systems of government, prevailing, though in different degrees, in every country of the world. Even in the United States, where the severance between Church and State is supposed to be complete, a long catalogue might be drawn of subjects belonging to the domain and competency of the State, but also undeniably affecting the government of the Church; such as, by way of example, marriage, burial, education, prison discipline, blasphemy, poor relief, incorporation, mortmain, religious endowments, vows of celibacy and obedience. In Europe the circle is far wider, the points of contact and of interlacing almost innumerable. But on all matters, respecting which any Pope may think proper to declare that they concern either faith, or morals, or the government, or discipline of the Church, he claims, with the approval of a Council undoubtedly Œcumenical in the Roman sense, the absolute obedience, at the peril of salvation, of every member of his communion.

It seems not as yet to have been thought wise to pledge the Council in terms to the Syllabus and the Encyclical. That achievement is probably reserved for some one of its sittings yet to come. In the mean time it is well to remember that this claim in respect of all things affecting the discipline and government of the Church, as well as faith and conduct, is lodged in open day by and in the reign of a Pontiff who has condemned free speech, free writing, a free press, toleration of nonconformity, liberty of conscience, the study of civil and philosophical matters in independence of the ecclesiastical authority, marriage unless sacramentally contracted, and the definition by the state of the civil rights (*jura*) of the Church; who has demanded for the Church, therefore, the title to define its own civil rights, together with a divine right to civil immunities, and a right to use physical force; and who has also proudly asserted that the Popes of the Middle Ages with their councils did not invade the rights of princes; as, for example, Gregory VII., of the Emperor Henry IV.; Innocent III., of Raymond of Toulouse; Paul III., in deposing Henry VIII.; or Pius V., in performing the like paternal office for Elizabeth.

I submit, then, that my fourth proposition is true; and that England is entitled to ask, and to know, in what way the obedience required by the Pope and the Council of the Vatican is to be reconciled with the integrity of civil allegiance.

It has been shown that the Head of their Church, so supported as undoubtedly to speak with its highest authority, claims from Roman Catholics a plenary obedience to whatever he may desire in relation, not to faith but to morals, and not only to these, but to all that concerns the government and discipline of the Church; that of this much lies within the domain of the State; that, to obviate all misapprehension, the Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere; and that this new version of the principles of the Papal Church inexorably binds its members to the admission of these exorbitant claims, without any refuge or reservation on behalf of their duty to the crown.

Under circumstances such as these, it seems not too much to ask of them to confirm the opinion which we, as fellow-countrymen, entertain of them, by sweeping away, in such manner and terms as they may think best, the presumptive imputations which their ecclesiastical rulers at Rome, acting autocratically, appear to have brought upon their capacity to pay a solid and undivided allegiance; and to fulfill the engagement which their bishops, as political sponsors, promised and declared for them in 1825.

It would be impertinent, as well as needless, to suggest what should be said. All that is requisite is to indicate in substance that which (if the foregoing argument be sound) is not wanted and that which is. What is not wanted is vague and general assertion, of whatever kind and however sincere. What is wanted, and that in the most specific form and clearest terms, I take to be one of two things—that is to say, either:

I. A demonstration that neither in the name of faith, nor in the name of morals, nor in the name of the government or discipline of the Church, is the Pope of Rome able, by virtue of the powers asserted for him by the Vatican Decree, to make any claim upon those who adhere to his communion of such a nature as can impair the integrity of their civil allegiance; or else,

II. That, if and when such claim is made, it will, even although resting on the definitions of the Vatican, be repelled and rejected, just as Bishop Doyle, when he was asked what the Roman Catholic clergy would do if the Pope intermeddled with their religion, replied frankly, "The consequence would be that we should oppose him by every means in our power, even by the exercise of our spiritual authority."—[Report, March 18, 1836, p. 191.]

In the absence of explicit assurances to this effect, we should appear to be led, nay, driven, by just reasoning upon that documentary evidence, to the conclusions:

1. That the Pope, authorized by his Council, claims for himself the domain (*a*) of faith, (*b*) of morals, (*c*) of all that concerns the government and discipline of the Church.

2. That he in like manner claims the power of determining the limits of those domains.

3. That he does not sever them, by any acknowledged or intelligible line, from the domains of civil duty and allegiance.

4. That he therefore claims, and claims from the month of July, 1870, onward, with plenary authority, from every convert and member of his Church, that he shall "place his loyalty and civil duty at the mercy of another;" that other being himself.

V. BEING TRUE, ARE THE PROPOSITIONS MATERIAL?

But next, if these propositions be true, are they also material? The claims can not, as I much fear, be denied to have been made. It can not be denied that the bishops, who govern in things spiritual more than five millions (or nearly one-sixth) of the inhabitants of the United Kingdom, have in some cases promoted, in all cases accepted, these claims. It has been a favorite purpose of my life not to conjure up, but to conjure down, public alarms. I am not now going to pretend that either foreign foe or domestic treason can, at the bidding of the Court of Rome, disturb these peaceful shores. But though such fears may be visionary, it is more visionary still to suppose for one moment that the claims of Gregory VII., of Innocent III., and of Boniface VIII., have been disinterred, in the nineteenth century, like hideous mummies picked out of Egyptian sarcophagi, in the interests of archæology, or without a definite and practical aim. As rational beings, we must rest assured that only with a very clearly conceived and foregone purpose have these astonishing re-assertions been paraded before the world. What is that purpose?

I can well believe that it is in part theological. There have always been, and there still are, no small proportion of our race, and those by no means in all respects the worst, who are sorely open to the temptation, especially in times of religious disturbance, to discharge their spiritual responsibilities by power of attorney. As advertising houses find custom in proportion, not so much to the solidity of their resources as to the magniloquence of their premises and assurances, so theological boldness in the extension of such claims is sure to pay, by widening certain circles of devoted adherents, however it may repel the mass of mankind. There were two special encouragements to this enterprise at the present day: one of them the perhaps unconscious but manifest leaning of some, outside the Roman precinct, to undue exaltation of Church power; the other the reaction which is and must be brought about in favor of superstition by the levity of the destructive speculations so widely current, and the notable hardihood of the Antichristian writing of the day.

But it is impossible to account sufficiently in this manner for the particular course which has been actually pursued by the Roman Court. All morbid spiritual appetites would have been amply satisfied by claims to Infallibility in creed, to the prerogative of miracle, to dominion over the unseen world. In truth, there was occasion, in this view, for nothing except a liberal supply of Salmonean thunder,

> "Dum flammas Jovis, et sonitus imitatur Olympi."
> —*Æneid*, vi. 586.

All this could have been managed by a few Tetzels judiciously distributed over Europe. Therefore the question still remains, why did that Court, with policy forever in its eye, lodge such formidable demands for power of the vulgar kind in that sphere which is visible, and where hard knocks can undoubtedly be given as well as received?

It must be for some political object of a very tangible kind that the risks of so daring a raid upon the civil sphere have been deliberately run.

A daring raid it is. For it is most evident that the very assertion of principles which establish an exemption from allegiance, or which impair its completeness, goes, in many other countries of Europe, far more directly than with us, to the creation of political strife, and to dangers of the most material and tangible kind. The struggle now proceeding in Germany at once occurs to the mind as a primary instance. I am not competent to give any opinion upon the particulars of that struggle. The institutions of Germany and the relative estimate of state power and individual freedom are materially different from ours. But I must say as much as this: Firstly, it is not Prussia alone that is touched; elsewhere, too, the bone lies ready, though the contention may be delayed. In other states, in Austria particularly, there are recent laws in force raising much the same issues as the Falck laws have raised. But the Roman Court possesses in perfection one art, the art of waiting; and it is her wise maxim to fight but one enemy at a time. Secondly, if I have truly represented the claims promulgated from the Vatican, it is difficult to deny that those claims, and the power which has made them, are primarily responsible for the pains and perils, whatever they may be, of the present conflict between German and Roman enactments. And that which was once truly said of France may now also be said with not less truth of Germany: when Germany is disquieted, Europe can not be at rest.

I should feel less anxiety on this subject had the Supreme Pontiff frankly recognized his altered position since the events of 1870; and in language as clear, if not as emphatic, as that in which he has proscribed modern civilization, given to Europe the assurance that he would be no party to the re-establishment by blood and violence of the temporal power of the Church. It is easy to conceive that his personal benevolence, no less than his feelings as an Italian, must have inclined him individually toward a course so humane; and I should add, if I might do it without presumption, so prudent. With what appears to an English eye a lavish prodigality, successive Italian governments have made over the ecclesiastical powers and privileges of the monarchy, not to the Church of the country for the revival of the ancient, popular, and self-governing elements of its constitution, but to the Papal Chair, for the establishment of ecclesiastical despotism and the suppression of the last vestiges of independence. This course, so difficult for a foreigner to appreciate or even to justify, has been met, not by reciprocal conciliation, but by a constant fire of denunciations and complaints. When the tone of these denunciations and complaints is compared with the language of the authorized and favored Papal organs in the press, and of the Ultramontane party (now the sole legitimate party of the Latin Church) throughout Europe, it leads many to the painful and revolting conclusion that there is a fixed purpose among the secret inspirers of Roman policy to pursue, by the road of force, upon the arrival of any favorable opportunity, the favorite project of re-erecting the terrestrial throne of the popedom, even if it can only be re-erected on the ashes of the city and amidst the whitening bones of the people. (Appendix C.)

It is difficult to conceive or contemplate the effects of such an endeavor. But the existence at this day of the policy, even in bare idea, is itself a portentous evil. I do not hesitate to say that it is an incentive to general disturbance—a premium upon European wars. It is, in my opinion, not sanguine only, but almost ridiculous to imagine that such a project could eventually succeed; but it is difficult to overestimate the effect which it might produce in generating and exasperating strife. It might even to some extent disturb and paralyze the action of such governments as might interpose for no separate purpose of their own, but only with a view to the maintenance or restoration of the general peace. If the baleful power which is expressed by the phrase *Curia Romana*, and not at all adequately rendered in its historic force by the usual English equivalent, "Court of Rome," really entertains the scheme, it doubtless counts on the support in every country of an organized and devoted party, which, when it can command the scales of political power, will promote interference, and when it is in a minority, will work for securing neutrality. As the peace of Europe may be in jeopardy, and as the duties of England, as one (so to speak) of its constabulary authorities, might come to be in question, it would be most interesting to know the mental attitude of our Roman Catholic fellow-countrymen in England and Ireland with reference to the subject, and it seems to be one on which we are entitled to solicit information.

For there can not be the smallest doubt that the temporal power of the popedom comes within the true meaning of the words used at the Vatican to describe the subjects on which the Pope is authorized to claim, under awful sanctions, the obedience of the "faithful." It is even possible that we have here the key to the enlargement of the province of Obedience beyond the limits of Infallibility, and to the introduction of the remarkable phrase, *ad disciplinam et regimen Ecclesiæ*. No impartial person can deny that the question of the temporal power very evidently concerns the discipline and government of the Church—concerns it, and most mischievously, as I should venture to think; but in the opinion, up to a late date, of many Roman Catholics, not only most beneficially, but even essentially. Let it be remembered that such a man as the late Count Montalembert, who, in his general politics was of the Liberal party, did not scruple to hold that the millions of Roman Catholics throughout the world were co-partners with the inhabitants of the States of the Church in regard to their civil government; and, as constituting the vast majority, were, of course, entitled to override them. It was also rather commonly held, a quarter of a century ago, that the question of the States of the Church was one with which none but Roman Catholic powers could have any thing to do. This doctrine, I must own, was to me at all times unintelligible. It is now, to say the least, hopelessly and irrecoverably obsolete.

Archbishop Manning, who is the head of the Papal Church in England, and whose ecclesiastical tone is supposed to be in the closest accordance with that of his head-quarters, has not thought it too much to say that the civil order of all Christendom is the offspring of the temporal power, and has the temporal power for its key-stone; that on the destruction of the temporal power "the laws of nations would at once fall in ruins;" that (our old friend) the deposing power "taught subjects obedience and princes clemency."[*] Nay, this high authority has proceeded further; and has elevated the temporal power to the rank of necessary doctrine.

> "The Catholic Church can not be silent; it can not hold its peace; it can not cease to preach the doctrines of Revelation, not only of the Trinity and of the Incarnation, but likewise of the Seven Sacraments, and of the Infallibility of the Church of God, and of the necessity of Unity, and of the Sovereignty, both spiritual and temporal, of the Holy See."[†]

I never, for my own part, heard that the work containing this remarkable passage was placed in the "Index Prohibitorum Librorum." On the contrary, its distinguished author was elevated, on the first opportunity, to the headship of the Roman Episcopacy in England, and to the guidance of the million or thereabouts of souls in its communion. And the more recent utterances of the oracle have not descended from the high level of those already cited. They have, indeed, the recommendation of a comment, not without fair claims to authority, on the recent declarations of the Pope and the Council, and of one which goes to prove how far I am from having exaggerated or strained in the foregoing pages the meaning of those declarations. Especially does this hold good on the one point, the most vital of the whole—the title to define

[CONTINUED ON PAGE 1034.]

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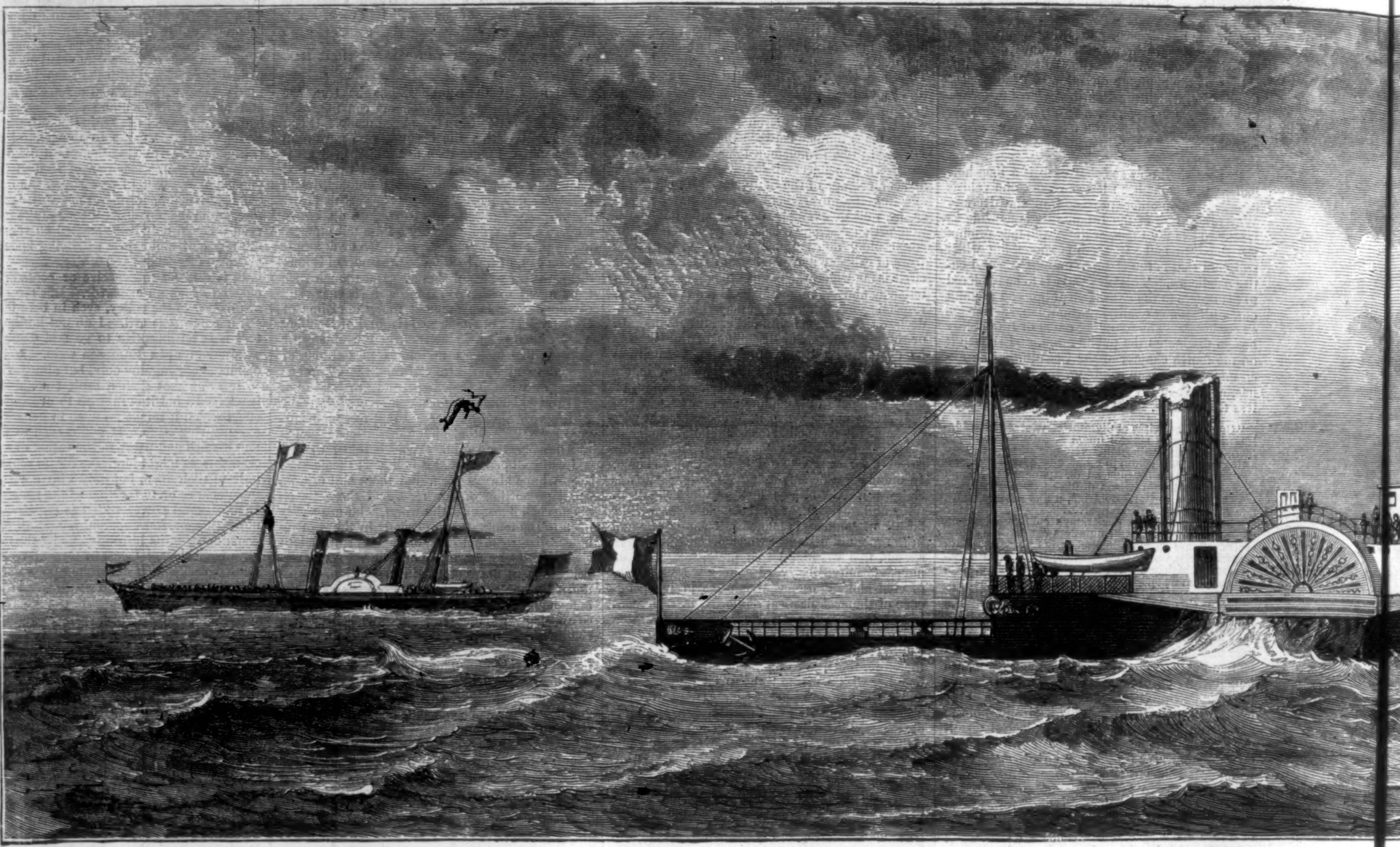
[*] Dogmatic Constitutions, etc., c. iii. Dublin, 1870. P. 30-32.

[*] "Three Lectures on the Temporal Sovereignty of the Popes," pp. 34, 46, 47, 58-59, 63. 1860.

[†] *The Present Crisis of the Holy See.* By H. E. Manning, D.D. London, 1861. P. 73.

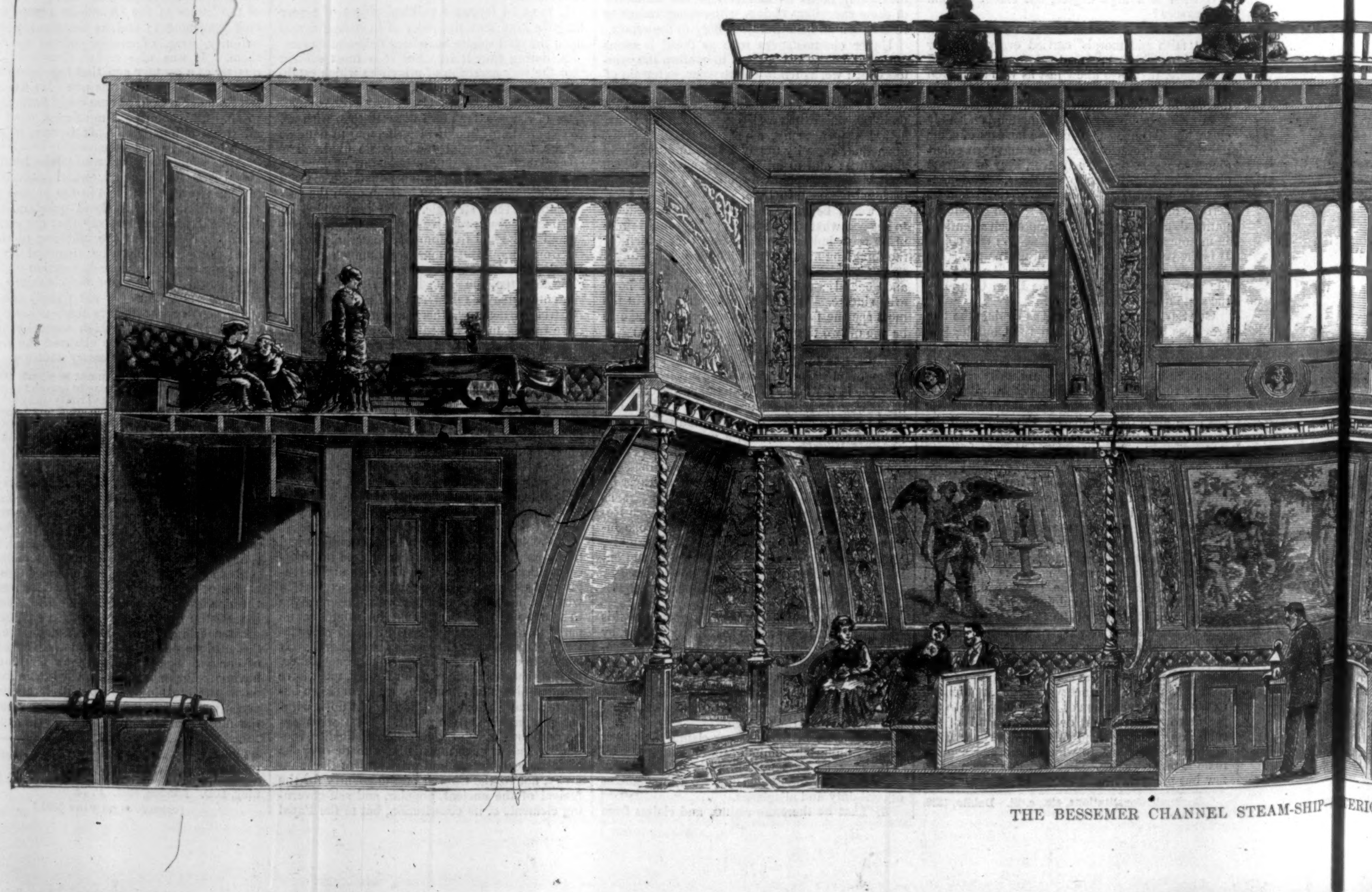


THE BESSEMER CHANNEL STE M-S

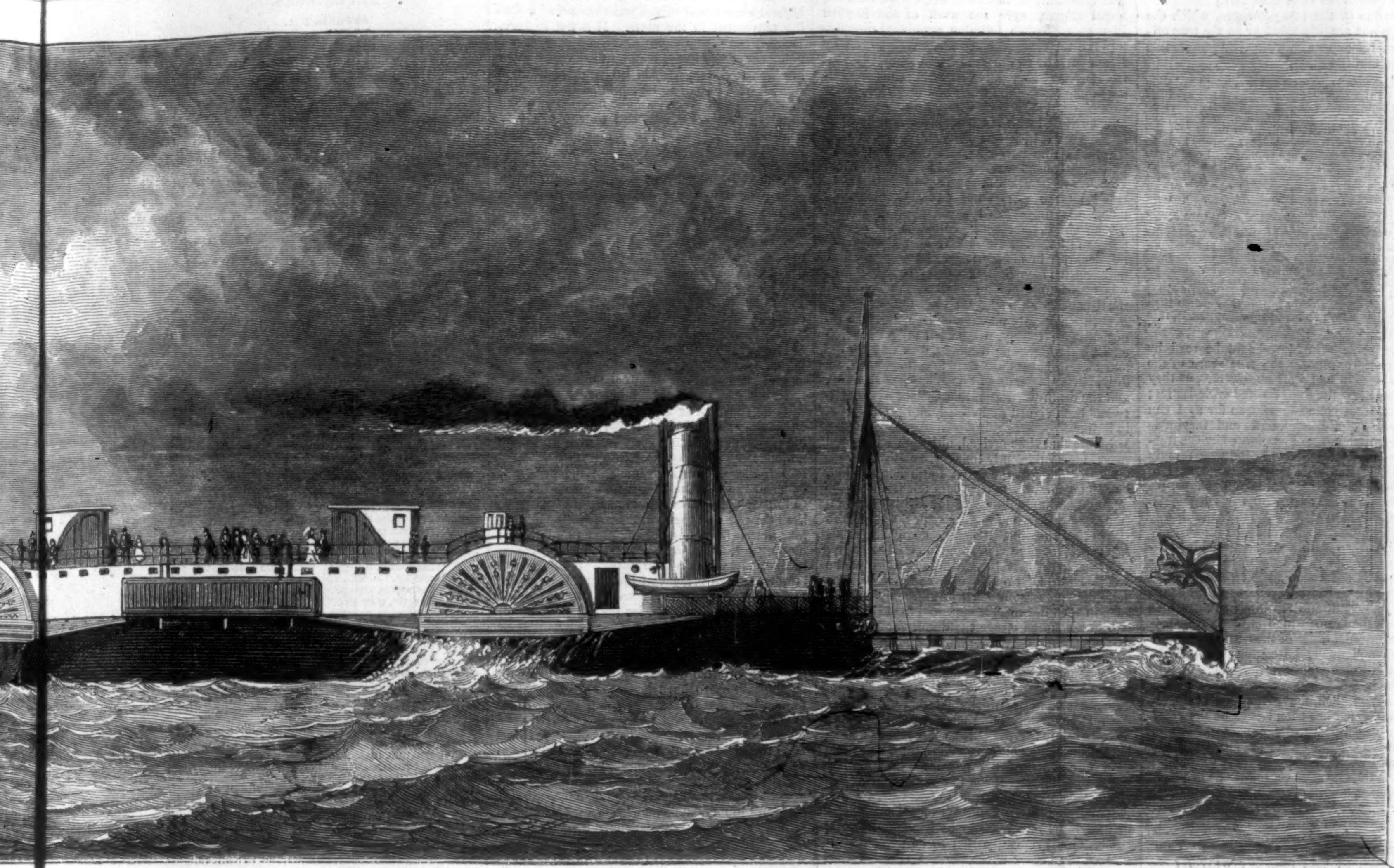
THE BESSEMER STEAM-SHIP.

This steam-ship is designed by Mr. **Bessemer** to carry passengers across the Channel between Dover and Calais as comfortably as over a mill-pond. The vessel, which was recently launched at Hull, England, is 350 feet long at the water-line. Each end is rounded off, and nearly the shape of a cigar. A rudder at each end, fixed after the fashion of our ferry-boats, enables the vessel to steam in either direction, and turning round in harbor is rendered unnecessary. The decks at each end being low and the sides of the ship being rounded off, she will make the least possible resistance to the water. This will insure steadiness as well as speed. There are two pairs of engines, one set at either end of the ship, and each having two cylinders of eighty inches in diameter and a stroke of five feet, working with steam of thirty pounds pressure per square inch, supplied from four box-shaped boilers, each boiler having four large furnaces. The engines are oscillating and expansive, working up to 4600 horse-power, which, should it be required, can be increased to as much as 5000, but it is expected that the former will be quite sufficient to drive the ship at the speed of twenty miles per hour. The paddle-wheels, of which there are a pair on either side of the vessel, are twenty-seven feet ten inches in diameter outside the outer ring, and each wheel has twelve feathering floats. It is expected the leading pair of wheels, when working at full speed, will make thirty-two revolutions per minute.

The grand expedient adopted in the **Bessemer** steam-ship for the prevention of seasickness is a central cabin, hung in the ship somewhat as a compass is in a box. No matter how much the ship may roll, this cabin will remain level, and it is thought the passengers will feel no more motion than they would on dry land, except in the case of heavy pitching, against which no precautions are practicable. Entrance to the **Bessemer** saloon is gained by two broad staircases leading to one landing, and thence through a flexible passage. The saloon rests on four steel gudgeons, one at each end and two close together near the middle. These are not only employed to support the saloon, ar
conveying the water to hy
which the saloon is kep ead
pose the after one has b ms
connected with the wat mai
of powerful engines, an so v
leading to a central valv x, l
the two hydraulic cylin rs o
supplied with water. wee
gudgeons is placed a osc
small turbine filled with ater
gudgeons. The introd on



THE BESSEMER CHANNEL STEAM-SHIP—ERIO

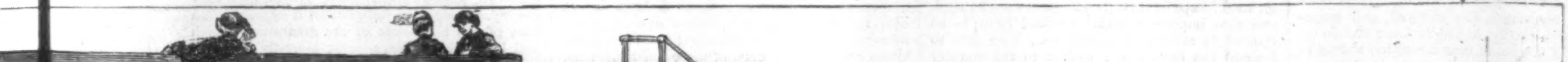


L STE M-SHIP—UNDER FULL STEAM.

aloon, are also utilized for ater to hydraulic engines by is kep eady. For this pur e has b made hollow, and is he wat mains from two pairs nes, an so with a supply pipe al valve x, by means of which ic cylin s on either side are ater. ween the two middle ced a oscope, worked by a led with ater from one of the introd on of this gyroscope has enabled Mr. **Bessemer** to dispense with the services of a man, and has thus completed his scheme of a steady saloon by making the machinery completely automatic; but should at any time the gyroscope fail to act, it is so arranged that a man can at once take charge of the controlling machinery, and thus prevent the cabin from becoming useless for its first object. The saloon is seventy feet long, thirty-five feet wide, and twenty feet high. On the left-hand side, just within the apartment, is a spacious staircase leading to the top, thus enabling passengers to enjoy the sea-breeze, and at the same time to be free from feeling the motion of the ship, and this without having first to traverse any portion of the vessel proper. On the right-hand side of the engine is a retiring-room, so that if even in the saloon any person should find the "sea air" too much for him, he can withdraw from the public gaze. Ranged round the saloon is a row of seats, and the sides are ornamented in a very tasteful manner with panels.

One great desideratum in a ship's saloon is good ventilation, and this has been attended to with the greatest care. Two fans or blowers are employed, and are worked by the small auxiliary engine. One fan forces fresh air into long tubes passing under the seats and throughout the whole length and breadth of the saloon, and the pipes are punctured with small holes, so as not to create a draught in any particular part.

Even should the arrangement of the swinging saloon, of which we give a picture on page 1036, prove a failure, it is thought that the **Bessemer** steamer will be found in other respects comfortable, on account of its freedom from any tendency to "pitch," its great speed, and the superior manner in which it is fitted up. It should also be noted that if at any time one pair of paddle-wheels were to break down, the other pair would still be capable of driving the vessel at the rate of fourteen knots an hour. Even should the experiment prove to be a success on the short Channel trips, it will remain to be tested on the broad ocean, where the enormous swells that lift the largest steamer as if it were a feather may laugh to scorn Mr. **Bessemer**'s ingenious contrivance.



HIP- TERIOR VIEW OF THE SWINGING SALOON.

[CONTINUED FROM PAGE 1031.]

the border-line of the two provinces, which the Archbishop not unfairly takes to be the true criterion of supremacy, as between rival powers like the Church and the State.

> "If, then, the civil power be not competent to decide the limits of the spiritual power, and if the spiritual power can define with a divine certainty its own limits, it is evidently supreme. Or, in other words, the spiritual power knows, therefore, the limits and the competence of the civil power. It is thereby in matters of religion and conscience supreme. I do not see how this can be denied without denying Christianity. And if this be so, this is the doctrine of the Bull *Unam Sanctam*,[*] and of the Syllabus, and of the Vatican Council. It is, in fact, Ultramontanism, for this term means neither less nor more. The Church, therefore, is separate and supreme.
>
> "Let us then ascertain somewhat further what is the meaning of supreme. Any power which is independent, and *can alone fix the limits of its own jurisdiction, and can therefore fix the limits of all other jurisdictions, is*, ipso facto, *supreme*.[†] But the Church of Jesus Christ, within the sphere of revelation, of faith, and morals, is all this or is nothing, or worse than nothing, an imposture and a usurpation, that is, it is Christ or Antichrist."[‡]

But the whole pamphlet should be read by those who desire to know the true sense of the Papal declaration and Vatican Decrees, as they are understood by the most favored ecclesiastics; understood, I am bound to own, so far as I can see, in their natural, legitimate, and inevitable sense. Such readers will be assisted by the treatise in seeing clearly and in admitting frankly that, whatever demands may hereafter, and in whatever circumstances, be made upon us, we shall be unable to advance with any fairness the plea that it has been done without due notice.

There are millions upon millions of the Protestants of this country who would agree with Archbishop Manning, if he were simply telling us that Divine truth is not to be sought from the lips of the state, nor to be sacrificed at its command. But those millions would tell him in return that the state, as the power which is alone responsible for the external order of the world, can alone conclusively and finally be competent to determine what is to take place in the sphere of that external order.

I have shown, then, that the propositions, especially that which has been felt to be the chief one among them, being true, are also material; material to be generally known, and clearly understood, and well considered, on civil grounds; inasmuch as they invade at a multitude of points the civil sphere, and seem even to have no very remote or shadowy connection with the future peace and security of Christendom.

VI. WERE THE PROPOSITIONS PROPER TO BE SET FORTH BY THE PRESENT WRITER?

There remains yet before us only the shortest and least significant portion of the inquiry, namely, whether these things, being true, and being material to be said, were also proper to be said by me. I must ask pardon if a tone of egotism be detected in this necessarily subordinate portion of my remarks.

For thirty years, and in a great variety of circumstances, in office and as an independent member of Parliament, in majorities and in small minorities, and during the larger portion of the time[§] as the representative of a great constituency, mainly clerical, I have, with others, labored to maintain and extend the civil rights of my Roman Catholic fellow-countrymen. The Liberal party of this country, with which I have been commonly associated, has suffered, and sometimes suffered heavily, in public favor and in influence, from the belief that it was too ardent in the pursuit of that policy; while at the same time it has always been in the worst odor with the Court of Rome in consequence of its (I hope) unalterable attachment to Italian liberty and independence. I have sometimes been the spokesman of that party in recommendations which have tended to foster in fact the imputation I have mentioned, though not to warrant it as a matter of reason. But it has existed in fact. So that while (as I think) general justice to society required that these things which I have now set forth should be written, special justice, as toward the party to which I am loyally attached, and which I may have had a share in thus placing at a disadvantage before our countrymen, made it, to say the least, becoming that I should not shrink from writing them.

In discharging that office, I have sought to perform the part not of a theological partisan but simply of a good citizen; of one hopeful that many of his Roman Catholic friends and fellow-countrymen, who are, to say the least of it, as good citizens as himself, may perceive that the case is not a frivolous case, but one that merits their attention.

I will next proceed to give the reason why, up to a recent date, I have thought it right in the main to leave to any others who might feel it the duty of dealing in detail with this question.

The great change which seems to me to have been brought about in the position of Roman Catholic Christians as citizens reached its consummation and came into full operation in July, 1870, by the proceedings or so-called decrees of the Vatican Council.

Up to that time, opinion in the Roman Church on all matters involving civil liberty, though partially and sometimes widely intimidated, was free wherever it was resolute. During the Middle Ages, heresy was often extinguished in blood, but in every Cisalpine country a principle of liberty, to a great extent, held its own, and national life refused to be put down. Nay, more, these precious and inestimable gifts had not infrequently for their champions a local prelacy and clergy. The Constitutions of Clarendon, cursed from the Papal throne, were the work of the English Bishops. Stephen Langton, appointed directly, through an extraordinary stretch of power, by Innocent III., to the see of Canterbury, headed the Barons of England in extorting from the Papal minion, John, the worst and basest of all our sovereigns, that Magna Charta, which the Pope at once visited with his anathemas. In the reign of Henry VIII., it was Tunstal, Bishop of Durham, who first wrote against the Papal domination. Tunstal was followed by Gardiner; and even the recognition of the Royal Headship was voted by the clergy, not under Cranmer, but under his unsuspected predecessor, Warham. Strong and domineering as was the high Papal party in those centuries, the resistance was manful. Thrice in history it seemed as if what we may call the Constitutional party in the Church was about to triumph; first, at the epoch of the Council of Constance; secondly, when the French Episcopate was in conflict with Pope Innocent XI.; thirdly, when Clement XIV. leveled with the dust the deadliest foes that mental and moral liberty have ever known. But from July, 1870, this state of things has passed away, and the death-warrant of that Constitutional party has been signed and sealed, and promulgated in form.

Before that time arrived, although I had used expressions sufficiently indicative as to the tendency of things in the great Latin communion, yet I had for very many years felt it to be the first and paramount duty of the British Legislature, whatever Rome might say or do, to give to Ireland all that justice could demand in regard to matters of conscience and of civil equality, and thus to set herself right in the opinion of the civilized world. So far from seeing, what some believed they saw, a spirit of unworthy compliance in such a course, it appeared to me the only one which suited either the dignity or the duty of my country. While this debt remained unpaid, both before and after 1870, I did not think it my province to open formally a line of argument on a question of prospective rather than immediate moment, which might have prejudiced the matter of duty lying nearest our hand, and morally injured Great Britain not less than Ireland, Churchmen and Non-conformists not less than adherents of the papal communion, by slackening the disposition to pay the debt of justice. When Parliament had passed the Church Act of 1869 and the Land Act of 1870, there remained only, under the great head of imperial equity, one serious question to be dealt with—that of the higher education. I consider that the Liberal majority in the House of Commons and the government to which I had the honor and satisfaction to belong formally tendered payment in full of this portion of the debt by the Irish University Bill of February, 1873. Some, indeed, think that it was overpaid—a question into which this is manifestly not the place to enter. But the Roman Catholic prelacy of Ireland thought fit to procure the rejection of that measure by the direct influence which they exercised over a certain number of Irish members of Parliament, and by the temptation which they thus offered—the bid, in effect, which (to use a homely phrase) they made to attract the support of the Tory opposition—their efforts were crowned with a complete success. From that time forward I have felt that the situation was changed, and that important matters would have to be cleared by suitable explanations. The debt to Ireland has been paid; a debt to the country at large had still to be disposed of, and this has come to be the duty of the hour. So long, indeed, as I continued to be Prime Minister I should not have considered a broad political discussion on a general question suitable to proceed from me; while neither I nor (I am certain) my colleagues would have been disposed to run the risk of stirring popular passions in a vulgar and unexplained appeal. But every difficulty arising from the necessary limitations of an official position has now been removed.

VII. ON THE HOME POLICY OF THE FUTURE.

I could not, however, conclude these observations without anticipating and answering an inquiry they suggest. "Are they, then," it will be asked, "a recantation and a regret; and what are they meant to recommend as the policy of the future?" My reply shall be succinct and plain. Of what the Liberal party has accomplished, by word or deed, in establishing the full civil equality of Roman Catholics, I regret nothing and I recant nothing.

It is certainly a political misfortune that, during the last thirty years, a Church so tainted in its views of civil obedience, and so unduly capable of changing its front and language after emancipation from what it had been before, like an actor who has to perform several characters in one piece, should have acquired an extension of its hold upon the highest classes of this country. The conquests have been chiefly, as might have been expected, among women; but the number of male converts or captives (as I might prefer to call them) has not been inconsiderable. There is no doubt that every one of these secessions is in the nature of a considerable moral and social severance. The breadth of this gap varies according to varieties of individual character. But it is too commonly a wide one. Too commonly the spirit of the neophyte is expressed by the words, which have become notorious, "A Catholic first, an Englishman afterward"—words which properly convey no more than a truism, for every Christian must seek to place his religion even before his country in his inner heart; but very far from a truism in the sense in which we have been led to construe them. We take them to mean that the "convert" intends, in case of any conflict between the Queen and the Pope, to follow the Pope, and let the Queen shift for herself, which, happily, she can well do.

Usually in this country a movement in the highest class would raise a presumption of a similar movement in the mass. It is not so here. Rumors have gone about that the proportion of members of the Papal Church to the population has increased, especially in England. But these rumors would seem to be confuted by authentic figures. The Roman Catholic marriages, which supply a competent test, and which were 4.89 per cent. of the whole in 1854, and 4.62 per cent. in 1859, were 4.09 per cent. in 1869, and 4.02 per cent. in 1871.

There is something at the least abnormal in such a partial growth, taking effect as it does among the wealthy and noble, while the people can not be charmed, by any incantation, into the Roman camp. The original Gospel was supposed to be meant especially for the poor; but the Gospel of the nineteenth century from Rome courts another and less modest destination. If the Pope does not control more souls among us, he certainly controls more acres.

The severance, however, of a certain number of lords of the soil from those who till it can be borne. And so I trust will in like manner be endured the new and very real "aggression" of the principles promulgated by papal authority, whether they are or are not loyally disclaimed. In this matter each man is his own judge and his own guide: I can speak for myself. I am no longer able to say, as I would have said before 1870, "There is nothing in the necessary belief of the Roman Catholic which can appear to impeach his full civil title; for, whatsoever be the follies of ecclesiastical power in his Church, his Church itself has not required of him, with binding authority, a consent to any principles inconsistent with his civil duty." That ground is now, for the present at least, cut from under my feet. What, then, is to be our course of policy hereafter? First, let me say that, as regards the great imperial settlement, achieved by slow degrees, which has admitted men of all creeds subsisting among us to Parliament, that I conceive to be so determined beyond all doubt or question as to have become one of the deep foundation-stones of the existing Constitution. But, inasmuch as, short of this great charter of public liberty, and independently of all that has been done, there are pending matters of comparatively minor moment which have been, or may be, subjects of discussion, not without interest attaching to them, I can suppose a question to arise in the minds of some. My own views and intentions in the future are of the smallest significance. But if the arguments I have here offered make it my duty to declare them, I say at once, the future will be exactly as the past: in the little that depends on me I shall be guided hereafter, as heretofore, by the rule of maintaining equal civil rights, irrespective of religious differences, and shall resist all attempts to exclude the members of the Roman Church from the benefit of that rule. Indeed, I may say that I have already given conclusive indications of this view by supporting in Parliament, as a minister, since 1870, the repeal of the Ecclesiastical Titles Act, for what I think ample reasons. Not only because the time has not yet come when we can assume the consequences of the revolutionary measures of 1870 to have been thoroughly weighed and digested by all capable men in the Roman communion. Not only because so great a numerical proportion are, as I have before observed, necessarily incapable of mastering and forming their personal judgment upon the case. Quite irrespectively even of these considerations, I hold that our onward even course should not be changed by follies, the consequences of which, if the worst come to the worst, this country will have alike the power and, in case of need, the will to control. The state will, I trust, be ever careful to leave the domain of religious conscience free, and yet to keep it to its own domain; and to allow neither private caprice nor, above all, foreign arrogance to dictate to it in the discharge of its proper office. "England expects every man to do his duty;" and none can be so well prepared under all circumstances to exact its performance as that Liberal party which has done the work of justice alike for Non-conformists and for papal dissidents, and whose members have so often, for the sake of that work, hazarded their credit with the markedly Protestant constituencies of the country. Strong the state of the United Kingdom has always been in material strength, and its moral panoply is now, we may hope, pretty complete.

"It is not, then, for the dignity of the crown and people of the United Kingdom to be diverted from a path which they have deliberately chosen, and which it does not rest with all the myrmidons of the Apostolic Chamber either openly to obstruct or secretly to undermine. It is rightfully to be expected, it is greatly to be desired, that the Roman Catholics of this country should do in the nineteenth century what their forefathers of England, except a handful of emissaries, did in the sixteenth, when they were marshaled in resistance to the Armada, and in the seventeenth, when, in despite of the Papal Chair, they sat in the House of Lords under the oath of allegiance. That which we are entitled to desire we are entitled also to expect. Indeed, to say we did not expect it, would, in my judgment, be the true way of conveying an "insult" to those concerned. In this expectation we may be partially disappointed. Should those to whom I appeal thus unhappily come to bear witness in their own persons to the decay of sound, manly, true life in their Church, it will be their loss more than ours. The inhabitants of these islands, as a whole, are stable, though sometimes credulous and excitable; resolute, though sometimes boastful; and a strong-headed and sound-hearted race will not be hindered either by latent or by avowed dissents, due to the foreign influence of a caste, from the accomplishment of its mission in the world.

APPENDICES.

APPENDIX A.

The numbers here given correspond with those of the Eighteen Propositions given in the text, where it would have been less convenient to cite the originals.

1, 2, 3. "Ex quâ omnino falsâ socialis regiminis ideâ haud timent erroneam illam fovere opinionem, Catholicæ Ecclesiæ, animarumque saluti maxime exitialem, a rec. mem. Gregorio XIV. prædecessore Nostro *deliramentum* appellatam (eâdem Encycl. mirari), nimirum, liberatem conscientiæ et cultuum esse proprium cujuscunque hominis jus, quod lege proclamari, et asseri debet in omni recte constitutâ societate, et jus civibus inesse ad omnimodam libertatem nullâ vel ecclesiasticâ, vel civili auctoritate coarctandâm, quo suos conceptus quoscumque sive voce sive typis, sive aliâ ratione palam publiceque manifestare ac declarare valeant."—Encyclical Letter.

4. "Atque silentio præterire non possumus eorum audaciam, qui sanam non sustinentes doctrinam 'illis Apostilicæ Sedis judiciis, et decretis, quorum objectum ad bonum generale Ecclesiæ, ejusdemque jura, ac disciplinam spectare declaratur, dummodo fidei morumque dogmata non attingat, posse assensum et obedientiam detrectari absque peccato, et absque ullâ Catholicæ professionis jacturâ.'"—Ibid.

5. "Ecclesia non est vera perfectaque societas plane libera, nec pollet suis propriis et constantibus juribus sibi a divino suo Fundatore collatis, sed civilis potestatis est definire quæ sint Ecclesiæ jura, ac limites, intra quos eadem jura exercere queat."—Syllabus, v.

6. "Romani Pontifices et Concilia œcumenica a limitibus suæ potestatis recesserunt, jura Principum usurpârunt, atque etiam in rebus fidei et morum definiendis errârunt."—Ibid., xxiii.

7. "Ecclesia vis inferendæ potestatem non habet, neque potestatem ullam temporalem directam vel indirectam."—Ibid., xxiv.

8. "Præter potestatem episcopatui inhærentem, alia est attributa temporalis potestas a civili imperio vel expressè vel tacitè concessa, revocanda propterea, cum libuerit, a civili imperio."—Ibid., xxv.

9. "Ecclesiæ et personarum ecclesiasticarum immunitas a jure civili ortum habuit."—Ibid., xxx.

10. "In conflictu legum utriusque potestatis, jus civile prævalet."—Ibid., xlii.

11. "Catholicis viris probari potest ea juventutis instituendæ ratio, quæ sit a Catholicâ fide et ab Ecclesiæ potestate sejuncta, quæque rerum dumtaxat naturalium scientiam ac terrenæ socialis vitæ fines tantummodo vel saltem primarium spectet."—Ibid., xlviii.

12. "Philosophicarum rerum morumque scientia, itemque civiles leges possunt et debent a divinâ et ecclesiasticâ auctoritate declinare."—Ibid., lvii.

13. "Matrimonii sacramentum non est nisi contractui accessorium ab eoque separabile, ipsumque sacramentum in unâ tantum nuptiali benedictione situm est."—Ibid., lxvi.

"Vi contractûs mere civilis potest inter Christianos constare veri nominis matrimonium: falsumque est, aut contractum matrimonii inter Christianos semper esse sacramentum, aut nullum esse contractum, si sacramentum excludatur."—Ibid., lxxiii.

14. "De temporalis regni cum spirituali compatibilitate disputant inter se Christianæ et Catholicæ Ecclesiæ filii."—Syllabus, lxxv.

15. "Abrogatio civilis imperii, quo Apostolica Sedes potitur, ad Ecclesiæ libertatem felicitatemque vel maxime conduceret."—Ibid., lxxvi.

16. "Ætate hac nostra non amplius expedit religionem Catholicam haberi tanquam unicam status religionem, cæteris quibuscumque cultibus exclusis."—Ibid., lxxvii.

17. "Hinc laudabiliter in quibusdam Catholici nominis regionibus lege cautum est, ut hominibus illuc immigrantibus liceat publicum proprii cujusque cultus exercitium habere."—Ibid., lxxviii.

18. "Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere."—Ibid., lxxx.

APPENDIX B.

I have contented myself with a minimum of citation from the documents of the period before Emancipation. Their full effect can only be gathered by such as are acquainted with, or will take the trouble to refer largely to, the originals. It is worth while, however, to cite the following passage from Bishop Doyle, as it may convey, through the indignation it expresses, an idea of the amplitude of the assurances which had been (as I believe, most honestly and sincerely) given:

> "There is no justice, my lord, in thus condemning us. Such conduct on the part of our opponents creates in our bosoms a sense of wrong being done to us; it exhausts our patience, it provokes our indignation, and prevents us from reiterating our efforts to obtain a more impartial hearing. We are tempted, in such cases as these, to attribute unfair motives to those who differ from us, as we can not conceive how men gifted with intelligence can fail to discover truths so plainly demonstrated as,
>
> "That our faith or our allegiance is not regulated by any such doctrines as those imputed to us;
>
> "That our duties to the government of our country are not influenced nor affected by any bulls or practices of popes;
>
> "That these duties are to be learned by us, as by every other class of his Majesty's subjects, from the Gospel, from the reason given to us by God, from that love of country which nature has implanted in our hearts, and from those constitutional maxims which are as well understood and as highly appreciated by Catholics of the present day as by their ancestors who founded them with Alfred or secured them at Runnymede."—Doyle's *Essay on the Catholic Claims*, London, 1826, p. 38.

The same general tone as in 1826 was maintained in the answers of the witnesses from Maynooth College before the Commission of 1855. See, for example, p. 132, 161–4, 272–3, 275, 361, 370–5, 381–2, 394–6, 405. The Commission reported (p. 64), "We see no reason to believe that there has been any disloyalty in the teaching of the college, or any disposition to impair the obligations of an unreserved allegiance to your Majesty."

APPENDIX C.

Compare the recent and ominous forecasting of the future European policy of the British Crown in an article from a Romish periodical for the current month, which has direct relation to these matters, and which has every appearance of proceeding from authority:

> "Surely in a European complication such as may any day arise, nay, such as must ere long arise, from the natural gravitation of the forces which are for the moment kept in check and truce by the necessity of preparation for their inevitable collision, it may very well be that the future prosperity of England may be staked in the struggle, and that the side which she may take may be determined not either by justice or interest, but by a passionate resolve to keep up the Italian kingdom at any hazard."—*The Month*, for November, 1864; "Mr. Gladstone's Durham Letter," p. 265.

This is a remarkable disclosure. With whom could England be brought into conflict by any disposition she might feel to keep up the Italian kingdom? Considered as states, both Austria and France are in complete harmony with Italy. But it is plain that Italy has some enemy; and the writers of *The Month* appear to know who it is.

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[*] On the Bull *Unam Sanctam*, "of a most odious kind," see Bishop Doyle's Essay, already cited. He thus describes it.

[†] The italics are not in the original.

[‡] *Cæsarism and Ultramontanism*. By Archbishop Manning. 1874. P. 35–36.

[§] From 1847 to 1865 I sat for the University of Oxford.

APPENDIX D.

Notice has been taken, both in this country and abroad, of the apparent inertness of public men, and of at least one British administration, with respect to the subject of these pages. See Friedberg, *Granzen zwischen Staat und Kirche*, Abtheilung, iii. p. 755–6; and the preface to the fifth volume of Mr. Greenwood's elaborate, able, and judicial work, entitled *Cathedra Petri*, p. 4.

If there be any chance of such a revival it would become our political leaders to look more closely into the peculiarities of a system which denies the right of the subject to freedom of thought and action upon matters most material to his civil and religious welfare. There is no mode of ascertaining the spirit and tendency of great institutions but in a careful study of their history. The writer is profoundly impressed with the conviction that our political instructors have wholly neglected this important duty; or, which is perhaps worse, left it in the hands of a class of persons whose zeal has outrun their discretion, and who have sought rather to engage the prejudices than the judgment of their hearers in the cause they have no doubt sincerely at heart.

(Continued from No. 936, page 1007.)

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A STRANGE WORLD.

By MISS BRADDON,

Author of "Taken at the Flood," "To the Bitter End," "Strangers and Pilgrims," "Aurora Floyd," "The Lovels of Arden," etc.

CHAPTER LI.

"STABBED THROUGH THE HEART'S AFFECTIONS TO THE HEART."

It was a clear autumn night, still and cloudless. The mists of evening had rolled away from moor-land and meadow, from the dark brown fields where the plow had been busy, and the long line of rippling water in the distance. The moon was as bright and full as on that first night of Humphrey Clissold's sojourn at Borcel. He had been told that on such a night as this Muriel was wont to be restless.

"Now if that poor ghost of days departed will but haunt my room to-night, I may gather some shred of information from her disjointed talk," he said to himself.

But the night wore away while he lay awake and watchful, and there was no sound of slippered footfall in the corridor, no opening of the creaking old door. Mr. Clissold fell asleep at last, when the moon had vanished, and did not wake till ever so long after the Borcel End breakfast hour.

This was disappointing, but he waited another day, and watched another night, with the same result.

"If she doesn't come to-night I give it up," he said to himself. "After all, there can be but little for me to gather from her rambling self-communion."

He slept for an hour or two on the third afternoon, and thus on the third night of his watch was more wakeful than before. The nights were moonlight still, but the moon rose later, and had lost her full brightness.

He lay awake for three hours on this particular night, and heard not a sound, save the occasional scufflings, patterings, and squealings of mice behind the wainscot. But a few minutes after the eight-day clock in the hall had struck two, the watcher heard the sound that had startled him at his first coming—the slipshod footfall—the slow, ghost-like tread on the uncarpeted floor of the corridor.

Muriel was approaching.

She entered slowly—quietly—as before, and went straight to the window, which she opened noiselessly, taking infinite pains to avoid all sound. Then, kneeling on the window-seat, she put her head out of the window, and looked downward, as if she were watching some one below.

"Be careful, love," she exclaimed, in a whisper just loud enough for Humphrey's attentive ear to catch, "that root of ivy is loose. I'm afraid your foot will slip. Be careful."

For some time she remained thus, holding imaginary communion with some one below. Then all at once she awoke to a sense of her solitude, and knew that she had been talking to a phantom. She drew back into the room, and began to walk up and down rapidly, with a distracted air, her hands clasped upon her head, as if by that pressure upon her temples she would have stilled the trouble within her brain.

"They told me he was dead," she said to herself; "murdered, barbarously murdered. But there was no truth in it. They have told me other lies as well as that. They are all false, all cruel. My mother has made them so. She has taken away my husband. She has taken away my child. She has left me nothing but memory. Why did she not take that away? I should be happy—yes, quite happy, sitting by the fire and singing all day long, or roaming about among the hazel bushes and the old apple-trees in the wilderness, if I did not remember. But I look down at my empty arms and remember that my blessed child ought to be lying in them, and then I hate her. Yes, I hate the mother that bore me."

All this was said in disjointed gushes of quick, eager speech, divided by intervals of silence.

Suddenly she burst into a shrill laugh.

"Who says he is dead?" she cried. "Don't I see him every moonlight night when I can come here? They shut me up mostly, lock all their doors, and keep me prisoner. Cruel—cruel—cruel. But he is standing under the window all the same, whenever the moon shines. He is there, waiting for me to open my window, like Romeo. Yes, that's what he said, 'like Romeo.'"

Then, with an entire change of tone, a change to deepest tenderness, mingled with a remorseful fear, she went on, as if speaking to her lover.

"Love, it was very wrong of us to break our promise. I fear that harm will come of it. My mind is full of fear."

After this came a long silence. She went back to the window, knelt upon the broad wooden seat, and laid her head upon the sill, and remained motionless, speechless.

Humphrey fancied she was weeping.

This continued for nearly an hour; then, with a sudden movement—all her movements were sudden—she started up and looked about the room, as if in quest of something.

Humphrey had left his extinguished candle on the dressing-table, with a box of matches in the candlestick. Quick as thought Muriel seized the box, struck a match, and lighted the candle, and then hurried from the room.

The watcher sprang from the bed where he had been lying hidden by the shadow of the curtains, and followed that retiring figure, full of apprehension.

A confirmed lunatic rushing about an old timber house with a lighted candle was not the safest of people, and Humphrey held himself responsible for any harm that might happen in consequence of Muriel's liberty.

When he emerged from his room the corridor was empty, but the gleam of the candle in the distance guided his hurried steps. At the end of the corridor there was a winding stair—a stair which he had never ascended—but which he understood to lead to certain disused garrets in the roof.

It was from this narrow stair that the glimmer of light came, and hither Humphrey Clissold hastened. He was just in time to see the edge of Muriel's white drapery flutter for an instant on the topmost stair before it vanished, and the light with it.

He rushed up the stairs, knocking his head against a heavy cross-beam in the course of his swift ascent, and almost stunning himself; but even that blow did not make him pause. He staggered on to the last step, and found himself in a curious chaos, which, in the dim light of the waning moon, looked to him like the hold of a ship turned upside down. Ponderous beams crossed each other in every direction, the faint moonshine streamed through a broken sky-light, cobwebs and dust hung all around, and in one corner of this deserted loft a few articles of furniture were crowded together, shrouded from the dust by some old patchwork coverlets. Even this loft had doubtless been kept in good order so long as that vigilant housewife, Bridget Trevanard, had been able to attend to her domestic duties.

Muriel was kneeling near this shrouded heap of discarded furniture—kneeling by an old-fashioned basket-work cradle. She held the candlestick in one hand, and seemed to be searching for something in the cradle with the other hand. Her head was bent, her brow contracted, and she was muttering to herself as she groped among the tumbled blankets and discolored linen which had once made the warm nest of some idolized infant. Her own nest most likely.

Humphrey stopped short. To startle her in such a moment might be dangerous. Better for him to hold his peace and keep a watch upon her movements, ready to rush to the rescue should there be peril.

Presently she seemed to have found what she wanted. It was a letter, in a sealed envelope, which she looked at and kissed, but made no attempt to open. She replaced this presently in the cradle, and took out more letters, two or three together, open, and these she kissed, looking long and fixedly at the written lines, as if she were trying to read them, but could not.

"My love, my love," she murmured. "Your own true words—nothing but death could part us. Death has parted us. Yes, death! They told me you were dead. And yet that can't be true. The dead are spirits. If you were dead, you would hover near me. I should see your blessed shade. I should—"

Her eyes, wandering slowly from the letter, penetrated that dusky corner where Humphrey stood watching her. She saw him—gave one long wild shriek—and sprang toward him.

To her excited imagination that dark and silent form seemed the ghost of her dead lover.

She had thrown the candlestick from her as she sprang to her feet. The candle rolled from its socket and fell upon her long white night-dress. A moment, and she stood before Humphrey's affrighted sight a pillar of flame.

He flew to her, clasped her in his arms, and trampled on the candle, dragged one of the loose coverings from the furniture, and rolled her in it, tightly, firmly, extinguishing the flames in his vigorous grasp. The peril, the horror had been but momentary, yet he feared the shock might be fatal. The frail form shivered in his arms. The tender flesh had been scorched.

Even in that moment of terror she still believed him to be her lover.

"Not a spirit," she murmured. "Not the shadow of the dead, but living, and returned to me to rescue, to cherish. Oh, George, is it really you?"

It was the first time he had heard her utter George Penwyn's name.

"It is one who will protect and cherish you," Humphrey said, tenderly. "One whom you may trust and cling to in all confidence, one who will restore your daughter to you."

"My daughter, my baby girl," she cried. "No, you can never do that on earth; in heaven we shall meet again, perhaps, and know each other, but never in this life. She was taken away from me, and they murdered her."

"No, she was given into safe hands, she was loved and cared for. Years have passed since then, and she has grown up into a beautiful young woman. You shall see her again, live with her, and she will love and honor you."

"I don't want her; I want my lovely baby, the little child they took away from me. The baby that lay in my arms, and clung to my breast for one short hour before it was taken away."

She shuddered, and a faint moan broke from her lips.

"You are in pain," said Humphrey.

"Yes, the fire is burning still. It scorches me to the heart."

He took her up in his arms with infinite tenderness and carried her slowly across the loft and down the narrow stair, making his way amidst those massive cross-beams and by those steep steps with extreme caution, lighted only by the pale glimmer of the fading moon.

Once at the bottom of the stairs and in the broad corridor his way was easy enough. He carried his light burden through the silent house, across the empty hall, and to the open door of old Mrs. Trevanard's room. Here he laid her gently on the sofa before awakening the blind grandmother. He found a candle on the table, and a match-box on the mantel-piece, and was soon provided with a light.

His first look was at Muriel. She had fainted, and lay motionless where he had placed her—white and death-like.

He went to Mrs. Trevanard's bedside, and woke her gently.

"Dear Mrs. Trevanard, there has been an accident. Your granddaughter is hurt; not seriously, I trust, but the shock has made her faint. Will you give her some kind of restorative, while I go and call the servants?"

He left the room for this purpose, hurried to the end of the house where he had been told the servants slept in a room over the kitchen, knocked at the door of this room, and told one of the girls to get up and dress herself as fast as she could and come to Mrs. Trevanard's room without a moment's loss of time. This done, he hastened back to Muriel, and found the blind grandmother administering to her—holding a glass containing some cordial of her own concoction to the white lips of the sufferer.

"Why did you persuade me to leave my door open?" exclaimed Mrs. Trevanard, reproachfully. "See what harm has come of it."

"Not much harm, I trust in Providence. There has been a shock, but I hope no real injury."

"What was it? Did she fall?"

"No, it was worse than a fall."

He told how the flame had caught Muriel's thin night-gear, and how rapidly it had been extinguished.

"If you will tell me where to find your doctor, I will saddle one of the farm horses and ride over to fetch him, however far it may be," said Humphrey.

"*You* ride," cried Mrs. Trevanard, contemptuously, "and how are you to find your way from here to Seacomb before daybreak?"

"I am not afraid. I have driven the road often with Martin."

"Let Martin go. He has known the way from childhood."

This seemed a reasonable suggestion, and Humphrey hurried off to wake Martin just as Phœbe the house-maid arrived on the scene, sleepy, but sympathetic. She had expected to find old Mrs. Trevanard ill; in fact, had made up her mind that the old lady had had "a stroke," and was at her last gasp. She was therefore surprised to find the blind woman keen and active, only needing the aid of some one with eyes to carry out her instructions.

Humphrey was not sorry to remain on the spot while Martin went for the doctor, feeling that coolness and nerve might be needful.

Martin was up and dressed in the briefest possible space of time, and ran out to the stables to saddle the useful hack which was kept for the dog-cart. Day was beginning to show faint and pale in the east as he galloped away by the road that led to Seacomb, the same road by which Mathew Elgood and his wife had gone in the chill March morning, twenty years ago, with Muriel's child in their custody.

Humphrey walked up and down the hall, listening for any sound from that inner room, and in half an hour had the satisfaction of hearing that she was sleeping tranquilly, and that she had been very little burned.

"Thank God," he ejaculated, fervently. "If this accident had been fatal, I should have deemed myself her murderer."

At seven o'clock the doctor arrived, an old man, with a wise kind face. He had assisted at Muriel's birth, and had been in some measure familiar with the various stages of her life, though never intrusted with the fatal family secret.

He made light of the accident.

"A shock to the system, undoubtedly," he said. "But I trust not involving any danger. Indeed, I am not without hope that it may have a beneficial effect in subduing that restlessness which Mrs. Trevanard tells me is the worst feature of the case. Any thing which would induce repose would be favorable, and, by-and-by, perhaps, change of air and scene—a total change of surroundings—might do good in weaning the mind from old impressions, introducing, if I may say so, a new color into the patient's life. I have often suggested this to our worthy friend, the late Mrs. Trevanard, but without effect. She had her prejudices, good soul, and she thought her daughter could only be properly cared for at home."

"And do you think your patient might soon be moved?" asked Humphrey, who had a scheme for bringing mother and daughter together.

"Well, not immediately. Under present circumstances rest is most to be desired; but when strength returns I feel assured that change would be advantageous."

When he had heard all the doctor had to say, and eaten a hasty breakfast, Humphrey went quietly up stairs, and, having reconnoitered the corridor and assured himself that there was nobody about to watch his movements, ascended that upper staircase leading to the loft.

It was broad daylight now in that chaotic cavern formed by the roof of the old house. The sunshine streamed in through the broken sky-light, revealing every cobweb which festooned the old oak rafters. Humphrey stepped cautiously across the creaking timbers which roughly floored the chamber, and approached the pile of disused furniture in front of which stood the little wicker cradle, where Muriel had hidden her letters.

W[illegible] they actual letters, Humphrey wondered, [illegible] only scraps of worthless paper which her distraught fancy had invested with meaning and importance. Had she hidden her lover's letters here in the days when her mind was bright and clear, or had she strayed hi[illegible] in the cunning of madness to secrete the maniac's treasures of straws and shreds and discarded scraps of paper?

He knelt beside the cradle as she had knelt, and turned out the little sheets and blankets, the small down pillows. Yes, there were letters under the mattress, a small packet of letters written in rusty ink on discolored paper, tied with a faded ribbon.

"These may be worth something in the way of evidence," he said to himself.

He read them one after another as he knelt there. They told the old story of deathless love, doomed to die, of bright hopes never to blossom into reality. They all began "My beloved wife," they were all signed "Your devoted husband, George Penwyn." They were all addressed on the cover, which was an integral part of each letter, "Miss Muriel Trevanard, Borcel End, near Seacomb."

There could be no doubt as to the identity of the person to whom the letters had been written. There could be no doubt as to the writer's recognition of that person as his lawful wife. "My Muriel, my darling wife," occurred many times in the letters. Nor was this all; in these letters, written in all love and confidence, George Penwyn made frequent allusion to the motives which had led to his secret marriage. His whole mind was here laid bare, his hope of the Squire's relenting in time to come, his plans for the future, his intention to declare his marriage for weal or woe immediately upon his return to England, his willingness to face poverty, if need were, with Muriel.

"But I am not without the hope," he wrote in one of the later letters, "that my absence from England for two or three years will have a good effect upon my father's feelings toward me. He is sore now on account of my having neglected what he was pleased to consider a grand opportunity of enlarging and consolidating the Penwyn estate. But I know that in his heart he loves me best of all his sons, and that it would lacerate that heart to disinherit me. Time will blunt the edge of his angry feelings, and when I come back, perhaps with some little distinction as a soldier, he will be inclined to look leniently upon my choice."

In another letter he hinted at the possible arising of circumstances which would oblige Muriel to leave her home.

"I could not go away without being assured that you have a friend and counselor ready to aid you in any difficulty," he wrote. "I have a stanch friend in Mr. Tomlin, the lawyer, of Seacomb, and I herewith inclose a letter which I have written to him, informing him of our marriage, and enlisting his sympathy and assistance for you, should you need them. He will do all that friendship and discretion can inspire, both to secure your comfort and happiness, your safety and respectability of surroundings, *under all circumstances*, and also to assure the preservation of our secret. Give your mind no trouble, darling, whatever may happen, but trust implicitly in Mr. Tomlin's wisdom and kindness, and believe that, distant as I may be in the body, there is no hour of the day or night in which I am not near you in the spirit."

The letter addressed to William Tomlin, Esq., Solicitor, Seacomb, was here—the seal unbroken.

Humphrey had no doubt that the possible difficulty foreseen by the young husband, before he left England, was the difficulty which had actually arisen in the birth of Justina. But why had this letter been left undelivered? How came it that this unhappy wife—finding herself in the most miserable position a woman could be placed in—her honor doubted even by her own mother—should have refrained from applying to the friend and adviser to whom her husband had recommended her, and to whose allegiance he had confided her future?

Had she deliberately chosen to endure shame and outrage at home rather than avail herself of Mr. Tomlin's aid, or had her brain already begun to fail at the time when her trouble fell upon her, rendering her incapable of taking the most obvious as well as the most rational course?

This question sorely puzzled Humphrey, and was for the time unanswerable. He put the letters in his breast pocket, feeling that with this documentary evidence to strengthen Justina's case there must be little doubt as to the issue. The only question open to dispute in the face of the marriage register and of these letters would be the identity of Justina. He went down stairs, and out of the house, and took a long ramble